FROM STRENGTH TO STRENGTH

ONE HUNDRED AND

FIFTY YEARS

OF

GREECE BAPTIST CHURCH

1814 - 1964

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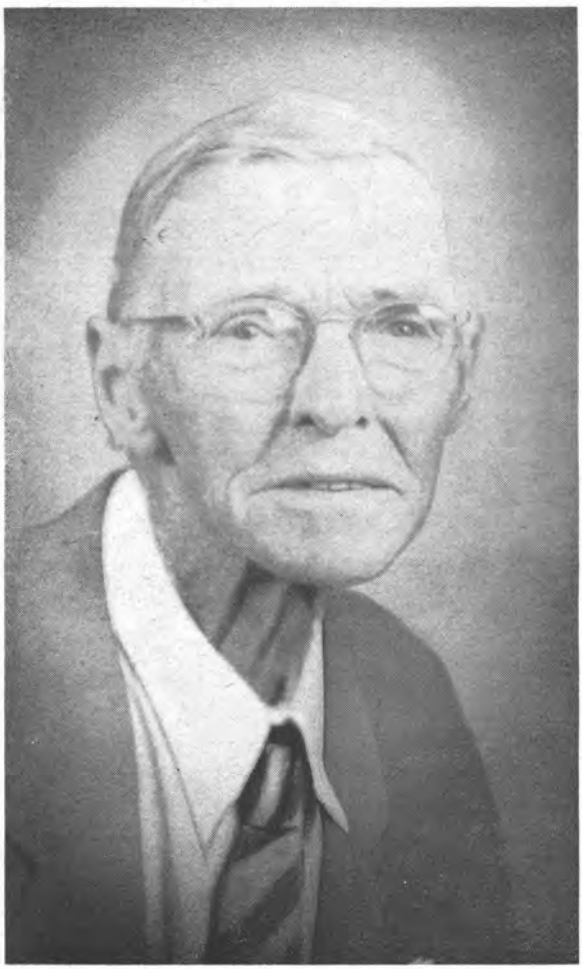
By

The Rev. J. Ralph Shotwell

1956 - ——



JUDSON S. KENYON

Member of Greece Baptist Church 1886 to 1963

Church School Teacher—Trustee—Life Deacon

Church Clerk—Church Treasurer—Church Historian

Dedication

JUDSON S. KENYON, always faithful to his family, his church and his community, embodied in one man the traditions, service, loyalty and faith which have characterized Greece Baptist Church.

By nature he was sincere, reliable and always faithful. At the death of his uncle, Lucian A. Rowe, who was Treasurer of the church, he accepted this responsibility in addition to others carried at that time. That he continued in the office for about thirty years, while separate funds and pledge accounts multiplied, and when the Treasurer also did the arduous work of Financial Secretary, was characteristic of his patient willingness to serve, and his ability to inspire the confidence of the church.

When the Centennial was observed he served as Historian, preparing a summary of the first one hundred years of church events, which has since served as a major source of information.

His great-grandfather, Frederick R. Rowe, was one of the eight charter members of the church, but Judson Kenyon believed that to be loyal to the founders, the church should meet present problems and opportunities with the same faith and courage which they exemplified. When new building proposals and suggested changes in policy or program caused some to hesitate, he could be found with those who were willing to try, if it seemed to be the will of the Lord.

He is remembered gratefully by all whose ancestors founded the church, and by those who came later to share its traditions, growth and splendid record, as a trusted and able servant, a living testimony to his Lord.

By the REV. FRED E. DEAN, D.D.
Pastor 1917-1955

Acknowledgments

Researching the 1814-1914 years, Mrs. S. Roy Cable; the 1914-1964 years, Mr. John J. Jacobus; the Sunday School, Miss Ruth Morgan; Scouting, Mrs. Gordon Perkins and Mr. Harold Archer; Women's organizations, Mrs. John J. Jacobus; Men's organizations, Mr. George Ford; Missions, Mrs. John Lane; Dramatics, Mrs. George Clarke and Mrs. Loren Cox; Music, Mrs. Robert Ketcham; Buildings, Mr. E. Philip Kron; Stewardship, Mr. Franklin Williams.

Appreciation is also expressed to Miss Carole Jacobus who typed much of the research material, to Mrs. James Wilson who typed and gave much other attention to the manuscript and to Mrs. Carl Irons who assisted with the art work.

MR. JOHN J. JACOBUS
Clerk 1961 - ——
Editor and Chairman
of Research Committee

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I

WHEN DID GREECE BAPTIST CHURCH BEGIN?

In that year when a group of people living in the world of the Mediterranean Sea believed in the One, the True God? Yes, for surely, Greece Baptist Church's history is rooted in Monotheistic Judaism. In that year when a group of people believed in Jesus as the Christ — the revelation of God's nature and the nature of man as intended by God; the action of God whereby man might become that intended for him? Yes, for surely, Greece Baptist Church's history is rooted in Christianity.

In that year when Puritans attempted to reform the Church of England? When a group of these Puritans, to be known as Congregationalists, believed that rather than being automatically composed of persons residing in a given geographical area, churches should be composed of those persons testifying to their own Christian experiences? When a group of these Congregationalists, to be known as Separatists, believed that rather than being dependent upon civil governments, churches should assume responsibilities for their own welfare? When groups of these Congregationalists and Separatists, in addition to believing in the "gathered church" and the importance of the local church in the government of its own affairs, believed that "believer's baptism" rather than "infant baptism" was necessary to the gathered church idea, and that churches should be free from the controls of civil government.[1] Yes, for surely, Greece Baptist Church's history is rooted in its Baptist heritage.

When did Greece Baptist Church begin? Around the year 2000 B.C.? Around the year 30 A.D.? Around the year 1611 A.D.? Yes, but if the memories of certain researchers are correct, more specifically in the year 1814 when a small group of people met in a log school house, the Rowe School House, in what had been the town of Northampton and what was then the town of Gates, Genesee County, New York State. While early records of the church were destroyed by fire, oral records have a pastor by the name of the Rev. Moses Clark helping with the organization and eight members, including Frederick Rowe and his wife, Martin Butler and his wife, Ira Sperry and his wife, Polly Bull, and another woman, unnamed.

Frederick R., Asa and Abel Rowe settled on Ridge Road soon after 1800. The few other settlers of this time included the pioneer doctor, Zaccheus Colby; the pioneer lawyer, John Mastick, who served as town supervisor from 1812 to 1817; and Jacob Teeples, the so-called snake hunter who was never known to work but who succeeded in completely fooling Supervisor Mastick and causing him to pay several times the bounty on rattlesnakes. Mr. Mastick would throw the rattles out a rear window, and Teeples would get them and again offer them for bounty. By 1810, Abel Rowe owned and operated an inn on Ridge Road, and a Mr. McKinney, a store.

In 1814, Luther Rice returned from India to seek support for a missionary Adoniram Judson, who had settled with his wife, Ann, in Burma. These, along with several others, sailed in 1812 under the auspices of Congregationalists. On the long voyage in separate ships, both men became convinced from their study of the New Testament that William Carey, pioneer English Baptist missionary then in India, was more nearly correct in his interpretation of baptism than they themselves. They severed their relaships with Congregationalists and sought identification with and support from the Baptists.

The foreign mission enterprise proved to be exactly what the Baptists in America needed to cement them into a denomination. In 1814, at Philadelphia, Rice brought about the organization of "The General Convention of the Baptist Denomination of the United States for Foreign Missions and other Important Objects Relating to the Redeemer's Kingdom." No one was surprised that a shorter title became the more used, namely the Triennial Convention — such because it met every three years. The founding delegates came from nine states, including New York.

The church meeting in the log school house was known as the Second Baptist Church of Gates and was a member of the Genesee Baptist Association.

In 1822, it was known as the First Baptist Church of Greece since in that year Monroe County was formed from parts of Genesee and Ontario Counties and the town of Greece was separated from the town of Gates. Since the extreme north part of the jurisdiction was considered unsuitable for farming (wrongly so), much more land was given the new Greece than the new Gates. The county was named in honor of the then President of the United States, James Monroe, and the doctrine bearing

his name. The town was so named because of popular sympathy throughout America for the struggling Greeks, who were in revolution against Turkey, under whose subjection their little country had existed for three hundred years.

A Rev. Mr. Gorton was pastor of the church as early as 1820, and in 1827, the Rev. Ezra W. Clark was pastor. In that year of 1827, the 64 member church, together with five other churches from the Genesee Association and three others from the Ontario Association formed the Monroe Baptist Association.

While most Baptist churches have guarded jealously their independence, such generally have been balanced by interchurch association. As early as 1707, five churches organized the Philadelphia Baptist Association. When in the latter part of the nineteenth and the early part of the twentieth centuries, industrialization occasioned changing and challenging cities, Baptists formed "City Mission Societies." The merging of such a society in Rochester with the Monroe Baptist Association occasioned in 1921 the Baptist Union of Rochester and Monroe County. The name was changed again in 1961 to the Monroe Baptist Association of Rochester and Vicinity.

While the church whose history we are particularly exploring was incorporated on February 13, 1832 according to the laws of the state as The First Baptist Church and Society in Greece, New York, it was and is commonly known as Greece Baptist Church. At the time of incorporation, the church's first trustees were elected: Martin Butler, Hall Colby, Warren Buckland, Adam Sherman, Frederick Rowe and Asa Rowe. In December of 1832, a lot on the northeast corner of Ridge and Long Pond Roads was purchased for $50.00 from Asa and Ruby M. Rowe. In 1833-34, the first building that the church was to own was built and a tax was levied on its 157 members so that there would be no outstanding debt. The Rev. Edmund Goodenough and then the Rev. H. B. Dodge pastored the church during these years, the former having succeeded the Rev. Joshua Kinnie.

Greece Baptist Church 1833

This may certify that at a meeting of the members of the first Baptist church and Society in Greece, held pursuant to legal notice, on the 18th. day of February 1832 - at the school house of District No. 3 in the town of Greece, for the purpose of organising according to law,
Martin Butler & Frederick Rowe were appointed to Preside. It was then resolved to organise a Society for religious worship to be known & distinguished by the name, style & title, of "The first Baptist Church and Society in Greece". An Election was then held for the choice of Trustees, when the following persons were elected viz.
Martin Butler Hall Colby Warren Buckland
Frederick Rowe Adam Sherman & Asa Rowe

All which we certify pursuant to the act in such case made and provided - Given under our hands & seals this 18th of February, 1832

The above Trustees are classed as follows, viz

Frederick Rowe

First Class Martin Butler
Warren Buckland

Martin Butler

Second Class Hall Colby
Asa Rowe

Third Class Frederick Rowe
Adam Sherman

ASA ROWE

RUBY M. ROWE

In 1800, three men came to the Genesee country, riding on horseback from their homes in Maryland, whence they had started on a leisurely prospecting tour, not in search of gold or other productions of the earth, but to find a new place in which they might settle and rear their families. They were Col. Nathaniel Rochester, Col. William Fitzhugh and Major Charles Carroll. The first of these was the one for whom the village and then the city of Rochester was named and who did much for its establishment. In 1817, the village was incorporated as Rochesterville. The name Rochesterville probably because there was a Rochester in Ulster County; yet from almost the beginning it was commonly called Rochester. In 1834 the city of Rochester received its charter.

Rochester, dubbed "The Flour City," was from birth a milling center, blessed by the powers and the navigability of the Genesee River. Its trading activities were greatly enhanced upon the construction of the Erie Canal and the construction of roads.

Ridge Road was one of the first in use. Geologists most often regard the Ridge as the result of the changing dimensions of Lake Iroquois, the predecessor of Lake Ontario. The outlet of the lake was at Rome in the Mohawk Valley. This outlet gradually filled and the rising level of the lake made the bar of sand and stone.

THIS INDENTURE, Made the seventeenth day of December in the year of our Lord one thousand eight hundred and thirty three between Isa Reeve and Ruby M. Reeve his wife of the Town of Greece County of Monroe and State of New York of the first part, and The Trustees of the first Baptist Church and Society in Greece aforesaid

of the second part, Witnesseth, That the said parties of the first part, for and in consideration of the sum of fifty Dollars, to them in hand paid, by the said parties of the second part, the receipt whereof is hereby confessed and acknowledged, have granted, bargained, sold, remised, released, aliened and confirmed; and by these presents do grant, bargain, sell, remise, release, alien and confirm, unto the said parties of the second part, and to their successors in office forever, ALL that certain piece or parcel of LAND, situated, lying and being in the said town of Greece, known and distinguished as being in part of Lot number one hundred and four, in township number one, short range, bounded as follows, viz:- Commencing at a point on the northern boundary line of the ridge road where the said ridge road is intersected by the eastern boundary line of a road, leading northwardly through the centre of said Lot No. 104; thence running eastwardly along the northern boundary line of the said ridge road, four rods; thence northwardly, 20 rods at right angles with the ridge road; thence, westwardly on a line to be run parallel with the northern boundary line of the said ridge road, to the eastern boundary line of the said road leading from the said ridge road; thence southwardly along the eastern boundary line of the road last mentioned to the place of beginning - containing twenty seven rods of land, be the same more or less; to have and to hold the same for the sole and only purpose of erecting on the same a place of worship for the use of the said party of the second part known in law by the title of "the first Baptist church and society in Greece" and without power to the said party of the second part to sell or convey the same together with all and singular the hereditaments and appurtenances, thereunto belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof; and all the estate, right, title, interest, claim and demand whatsoever, of the said parties of the first part, either in law or equity, of, in and to the above bargained premises, with the hereditaments and appurtenances; To have and to hold the said premises above described, to the said party of the second part, their successors in office and assigns, to the sole and only proper use, benefit and behoof of the said party of the second part and their successors and assigns forever. And the said parties of the first part, for themselves, their heirs, executors and administrators, do covenant and agree, to and with the said party of the second part their successors in office and assigns, that the above bargained premises, in the quiet and peaceable possession of the said party of the second part, their successors in office and assigns, against all and every person or persons, lawfully claiming or to claim, the whole or any part thereof, they will forever Warrant and Defend.

In witness whereof, the parties of the first part have hereunto set their hands and seals the day and year first above written.

Signed, Sealed and Delivered in Presence of

The words "successors in office" in the seventh, twenty fifth, twenty sixth, twenty eighth and twenty ninth lines from the top, written over an erasure before signing

Lyon Williams for Nathaniel Hart

I. Reeve

Ruby M. Reeve

Deed 1832

11

When the second outlet was forced through by the St. Lawrence River, the level of the lake was lowered providing its present dimensions and the Ridge.

In its earliest days, Ridge Road was an Indian trail from the Genesee to the Niagara Rivers, called at times "Ne-aga-wa-agwen," meaning "Ontario footpath," and at times the "Alluvial Way." As early as 1800, the trail had become a road, for at least that portion from the Genesee River to Parma Corners. In 1812, the road was cut through for the transportation of soldiers and war materials from Fort Oswego to Fort Niagara. At the same time, bridges were built over the streams. In 1814, the state legislature appropriated $5,000.00 for improving the Ridge, and in 1815, a six-rod road was surveyed.

In 1819, a bridge was erected across the Genesee River at the eastern end of Ridge Road. In those days, the town of Gates extended down to the river. Just the other side of the river was an enterprising community named Carthage. No one doubted that there would one day be a large city in the area. Just where it would be was the matter of doubt. Anticipations were great that Carthage would become the important commercial city. The Carthage Bridge was considered a world wonder. Consisting of a single wooden arch resting on rock, 196 feet above the river, its span was longer than that of any other bridge in the world at the time. About one year after its erection, the arch buckled in the center because of the uneven weight of the timbers and the bridge fell into the river. Two other attempts at building a bridge at this point met with disaster. One was taken away by a flood and the other fell because of the weight of snow upon it. The dreams of Carthage also collapsed with the coming of the Erie Canal.[3]

Filled with snow in the winter when farmers had more time for church activity, the roads were problemsome but did not prevent the development of churches as centers of social life. Whereas dancing and card playing were most often frowned upon, "scampers" or square dancing was permissible.

The population of the United States grew from something over five million in 1800 to over seventeen million in 1840. Much of this growth was due to the high birth rate of native born stock, but beginning in the 1830's, it was even more because of a vast flood of immigration, mostly from Europe, and the birth-rate of the foreign-born elements. Rochester became one of the "boom towns" of America.

While much religious indifference and skepticism existed, and while even some militant atheism existed, Christianity rose to the challenges and experienced numerical growth along with the population's growth. Church membership tripled within fifty years.

During this first half of the nineteenth century, central and western New York was called "the burned-over district" in reference to "the fires of the spirit" which swept over the area again and again. This was an era of revivals and the more celebrated ones were associated with the name of Charles G. Finney.[8] The most famous of his revivals occurred in Rochester during 1830-31, the effects upon Greece Baptist Church being seen in a membership increase of fifty-one and in a decision to construct their own building.

One of the most thrilling chapters in American history is the story of the great trek from the Atlantic to the Pacific Oceans, and it is argued that the religious story of "the burned-over district" is the story of the American West as a whole. Greatly responsible for "the fires of the spirit" throughout the Mississippi River frontier was John M. Peck, another Congregationalist turned Baptist. It took him and his wife, Sally, 128 days of perilous wagon travel through wilderness to reach the Mississippi. His efforts resulted in, among other things, the formation in 1832 of the American Baptist Home Mission Society. In the years between 1817 and 1832, home missions was included in the purposes of the Triennial Convention.

Early in its history, Greece Baptist Church began to contribute to overseas and home missions. The earliest written Greece Baptist Church records which we have preserved were started in 1836 when Adam Sherman was church clerk. He was followed by Charles Kenyon, Jesse Brown, and William B. Way. It is known that in 1841, the church contributed $86.00 to mission efforts; in 1847, $184.00. It is also known that the largest number of new members in a year's time was in 1840 when 62 persons were received by baptism. A second Finney revival was held that year in Rochester; and the famous Millerite movement, proclaiming the end of all things in 1833, also had its effects. From 1833 to 1844, the "turnover" in the church's membership was rapid. For example, in this period, 173 were baptized and 86 were received by letter, but 15 died, 25 were excluded, and 155 dropped

or dismissed by letter. While the church's constitution as late as 1963 read "In cases of gross immorality or extended delinquency a name may be removed from the membership list after written notice to the last known address and an opportunity to be heard," it was in the mid-1800's that such disciplining was most practiced. Covenant meetings were held prior to observances of the Lord's Supper and one's failure to assume church membership obligations might occasion suspension from the table. If such an offender or if one deviating from certain moral standards was unrepentant, he might be excommunicated from the fellowship by a voting membership.

It was the custom until 1844 that the two oldest deacons sit, one on each side of the pulpit. Some known early deacons were Frederick R. Rowe, Martin Butler, Matthew C. Dimick, and William B. Way. It was the custom that a preaching service be held at 10:30, Sunday School at 12:00 and another preaching service following.

The morning of January 10, 1844, brought tragedy to the town of Greece and particularly to the 187 members of the church. An unexplained fire destroyed all but the brick walls of the twelve year old church building. To make matters more serious, the insurance had expired. Before the day was over, the pastor had a subscription program started and rebuilding was completed eight months later. At this same time, the custom of renting the pews for annual fees was abandoned. The Rev. J. B. Olcott was the pastor. He succeeded the Rev. Philander Kelsey and was succeeded by the Reverends Samuel Gilbert, H. W. Spawn, and Henry Arnold Rose.

Greece Baptist Church 1844

Annual Roll Call

—AND—

Covenant Meeting

—OF THE—

GREECE BAPTIST CHURCH,

—ON—

Thursday, + January 7th, + 1897,

2 O'CLOCK AND 7.30 O'CLOCK P. M.

You are cordially invited with your friends.

COME ON TIME.

GREECE BAPTIST CHURCH.

Pastor, J. A. CURTIS.

Board of Directors:

George H. Lee, F. J. Mitchell,
A. Cole.

Board of Trustees:

Lucian Rowe, Chr. F. J. Mitchell,
M. H. Payne, Gilbert Lewis,
Abram Cole, W. H. Clark.

Church Clerk: Hiram Wood.

Church Treasurer: Lucian Rowe.

Program.

2 O'CLOCK P. M.

1. Devotional Exercises.
   DEACON A. COLE
2. Representation of Departments and Church:
   a. Adult Sunday School.
      MRS. G. KISHLAR
   b. Primary Sunday School.
      MISS BESSIE GOTT
   c. Baptist Young People's Union.
      MR. WILL PAYNE
   d. Women's Home and Foreign Missionary Circles. MRS. E. CURTIS
   e. Farther Lights Missionary Society.
      MISS IDA PENNELLS
   f. Report of Benevolence Committee.
      MRS. BERTIE MITCHELL
   g. Trustees' Report. MR. M. H. PAYNE
   h. General Church Report.
      DEA. F. J. MITCHELL
3. Music. MALE QUARTETTE
4. Reading of the Church Covenant.
5. Roll Call. CHURCH CLERK

✝

Program.

7 O'CLOCK P. M.

1. Devotional Exercises.
2. Music. CHOIR
3. Roll Call (continued).
4. Music. MALE QUARTETTE
5. Address.
6. Music. CHOIR
7. Hymn—"Coronation."
8. Benediction.

Covenant Meeting 1897

MRS. J. B. OLCOTT

THE REV. J. B. OLCOTT

While the Sunday School movement began in Great Britain, it achieved its greatest growth and development in America. Within two years after the thirteen original colonies were declared a free and independent nation, the first Sunday School was started on this side of the Atlantic. The first Sunday School in the state of New York was organized in 1792 at Stockbridge in the house of an Indian woman. The earliest Baptist Sunday School on record was in Baltimore in 1804. While there are no records to verify it, the assumption is that because such was the general pattern, a Sunday School was a part of the Greece Baptist Church program from its beginning.

Whereas in many of the colonies, religious instruction was merged with general instruction and usually under the control of the churches, in the early 1800's "secularization" occurred. By this is meant that when schools became supported by public taxes, religious materials and controls were withdrawn. Shortly after the Revolutionary War, there was a great influx of New England people into Central New York, they bringing with them the philosophy of tax supported schools which they had pioneered in the Massachusetts Bay Colony. The teaching of religion was increasingly left to the churches and the Sunday School movement grew in strength.[4]

In the early 1800's, the Rowe School House and another further west on Ridge Road were one room buildings. First through third grade subjects were taught in each, to from fifteen to fifty children by one teacher. While this was all the formal education most of these children received, by 1828 high school subjects were being taught in a Rochester institution. Among its principals was Dr. Chester Dewey who was also prominent in the pulpits of the area.

Primarily so that leaders for the American churches might be educated, colleges and universities were begun. The earliest such institution founded by Baptists in America was Brown University in 1764. Other early undertakings were in 1813, the Literary and Theological Institution in Maine, later to become Colby College; in 1820, the Hamilton Literary and Theological Institution, later to become Colgate University; in 1821, Columbian College, later to become George Washington University; in 1831, Denison University; in 1832, the University of Richmond; in 1833, Kalamazoo College; in 1834, Franklin College.

The Hamilton institution was the result of efforts on the part of the Baptist Education Society of the State of New York, organized in 1817. In the late 1840's, efforts were made to move this institution to Rochester. Instead of that originally envisioned, these efforts resulted in 1850 in a new Baptist inspired University of Rochester and Rochester Theological Seminary and in a second Education Society, i.e., the New York Baptist Union for Ministerial Education. In 1928, the two societies merged, retaining the name of the older one. In that year, Colgate Theological Seminary, the lineal descendant of the Hamilton Literary and Theological Institution, was merged with the Rochester Theological Seminary to form at Rochester the Colgate Rochester Divinity School.[5]

Most of the pastors of Greece Baptist Church have been students, professors, or graduates of the Rochester Theological Seminary and its successor, Colgate Rochester Divinity School. The Rev. H. A. Rose was a student there. Professor Ezekiel G. Robinson from there filled the church's pulpit during the interim between Rose's years and the coming of the Rev. George Johnson who was to remain over twelve years and be serving the church as it concluded its first fifty years.

THE REV. GEORGE JOHNSON

Pastor in

Civil War Years

II

1864 - 1914

GREECE BAPTIST CHURCH'S second fifty years, were begun, as were its first fifty years, while a war was raging. Instead of strife between Great Britain and the United States, internal strife had erupted in a war between the states. The northern states had become highly industrialized and desired higher taxes upon imports so that their products might be protected, on the market, from those of other countries. The southern states were still mostly agricultural, dependent upon cheap products from Europe, and dependent upon slave labor for the harvesting of crops. Instead of President Monroe, there was President Abraham Lincoln. Instead of the Monroe Doctrine, there was the Emancipation Proclamation.

Interest in the plight of the slave gained active expression in various reform movements as spearheaded by Rochesterian Frederick Douglass and his newspaper.

There were Negroes in the town of Greece and in the village of Rochester from their beginnings; there was a Methodist church comprised of Negro members as early as 1827; Negroes were admitted to the main body of pews in the Second Baptist Church of Rochester as early as 1834; and desegregation in the schools was accomplished by 1850.[6]

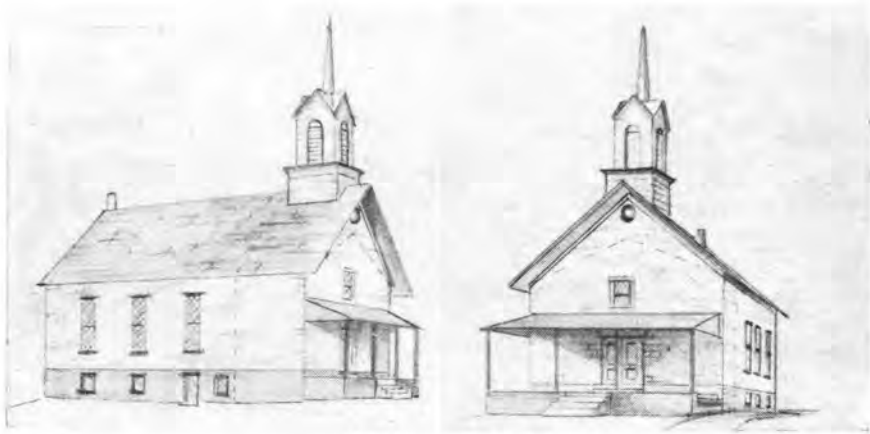
Because of the strains brought by the issues of the Civil War, a cleavage took place in some of the larger Protestant denominations. In 1845, Baptists in eight slave-holding states withdrew from the Triennial Convention to form the Southern Baptist Convention. The former was reorganized as the American Baptist Missionary Union. In 1907, the Northern Baptist Convention was organized to unify the missionary and other efforts of Baptists in the north. The name was changed to the American Baptist Convention in 1950.

In 1943, the Southern Baptist Convention received some California churches into its membership—the beginnings of the breakdown of an agreement between the Baptists of the north and south regarding territorial limits, the expansion of Southern Baptists into all parts of the United States, and, in very recent years, the reception of a few churches in parts of the south into the American Baptist Convention.

In 1895, the National Baptist Convention of America was formed, the first national organization of the Negro Baptists, who had grown rapidly subsequent to their emancipation from slavery. By 1915, there was a division of this group, the major body being known as the National Baptist Convention, U.S.A., Inc. and the smaller body retaining the original name and remaining unincorporated.

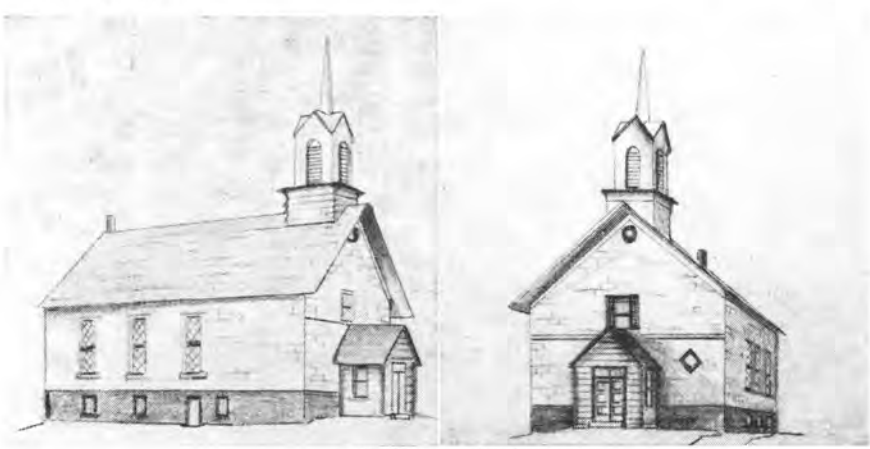
There have been cooperative efforts between these four and other Baptist groups in the Baptist World Alliance, organized in 1905, and in very recent years there have been unofficial "conversations" between persons regarding any possibilities of union between two or more of the Conventions.

Industrialization was greatly enhanced by improved methods of transportation. The steam-boat of the early 1800's was joined later in that century by steam locomotives, the New York Central Railroad being built into this area in the 1850's. In 1896 an obscure Detroit mechanic built and ran his first automobile. A mighty new industry was in the bud—one that would make horse-drawn carriages and covered wagons obsolete; one that would revolutionize a people's whole way of life. Henry Ford notwithstanding, an historical marker in front of an old brick house at Clarkson, New York reads: "Birthplace of George B. Selden, the father of the automobile." This patent attorney-inventor who struggled for years over his blueprints in a gas-lit office in Rochester's old Reynolds Arcade was the first to bring together all the features essential to a practical gasoline-driven vehicle.[7]



Building of 1877

In 1894 the Greece Baptist Church building was altered in that a lean-to porchtype entry on the south which allowed arriving worshippers to alight from their horse-drawn carriages, was replaced by a gable vestibule-type. Later, in 1898, a sexton's house north of the church building was constructed. Earlier, from 1876-1881, the roof was raised on the church building, small heating stoves were replaced by a furnace, and a steeple and bell were added—the bell still being in evidence. Still earlier in 1866, a parsonage costing $2,307.00 was constructed just east of the church building on part of a three-acre addition probably purchased from Adam Sherman. The Rev. A. C. Wilkins was pastor at the time, having followed the Reverends V. A. Sage and O. Saxton.



Building of 1894

Installed in many houses and other buildings of that time were gas lights. This was also the era of the telegraph and the telephone. While world renowned names connected with these inventions were those of Samuel F. Morse and Alexander Graham Bell, other names such as Henry S. Potter and Hiram Sibley figured prominently in local developments using the inventions.

Here are other names then prominent in Rochester: John Jacob Bausch, Henry Lomb, and George Eastman. Both Bausch and Lomb came to America from Germany around 1850; met in Rochester's German Colony; and became so proficient in producing such eyeglasses, eyeglass frames, telescopes, and microscopes that by 1880 they had a commanding position in the optical world. Henry Lomb has been dubbed father of Mechanics Institute, now the ever-expanding Rochester Institute of Technology, since in 1885 he introduced its important system of cooperative training. In the 1880's, George Eastman introduced rolls of very flexible celluloid, coated with light-sensitive emulsion suitable for the photographic arts.

When grain fields of the West overshadowed those of the Genesee, Rochester lost claim to the title "The Flour City." Flour mills were superseded by industries such as those just mentioned and by boatbuilding, paper, woolen, cotton, shoemaking and clothing industries. Many were the "emporiums of fashion." The Genesee Country's fertility rather than its water power gave rise to flourishing nursery industries—flowers and fruits. "The Flour City" of the early 1800's became "The Flower City" in the late 1800's.[9] Among the then nursery industrialists, were Greece's Asa Rowe, flowers, and Harry Pearson, fruits. Mr. Pearson married Fannie S. Wilder in 1878 and to the marriage were born four sons: Harry W., Eugene S., Morley H., and Edward.

Here are still other names then prominent in Greece, and especially Greece Baptist Church: Deacons J. B. Covert, H. Gates, Abram Cole, Sr., Abram Cole, Jr., F. J. Mitchell, M. H. Payne, George Butler, Charles Cole, and Judson S. Kenyon; Clerks Chancey Adams, Hiram Wood, and Judson S. Kenyon.

The era of the stagecoaches brought much prosperity along one of their most used routes, Ridge Road, but the era of the railroads shifted it elsewhere along their routes. In the town of Greece several hamlets developed, and the one on Ridge Road in which the church building was located seemed hardest hit by the demise of the stagecoaches. At the turn of the century, this

hamlet could boast of little more than Joseph Paille's blacksmith shop; W. H. Anderson's general store; an evaporator works known as Burling, Casburn, and Dyson; and C. W. Voshall's "Big Elm Stock Farm." A hamlet named Charlotte at the mouth of the Genesee River was thriving, as was the southeast part of the town, near the city line, there having been established several industries, among them the Herman Glass Seed Farm, the Charles Upton Stock Farm, and the extensive works of the Eastman Kodak Company.[10]

THE REV. A. M. HENDRICK

Pastor

1898-1913

Other pastors 1864-1914 were the Reverends C. V. Patterson, G. S. Anderson, D. J. Merrill, J. A. Earl, J. A. Curtis, A. M. Hendrick, and C. H. Berry. Dr. John Arthur Earl was pastor 1892-1895 while a seminary student. He later was president of DesMoines College, and editor of *The Baptist*.

Dr. John Alasco Curtis was likewise pastor while a seminary student, 1895-1898. In the latter year, he and Mrs. Curtis left for missionary service in India. During most of their forty years there, they were stationed at Donokonda where he supervised seven hundred Telegu workers in more than one hundred and fifty churches having 2900 members. He was a leader in stressing the need to train national leaders for the churches and developed a central training school for this purpose.

The Rev. Alden Merton Hendrick became pastor in 1898 and remained so for fifteen years — the longest period of service to that date. A project in which he took great interest and pride was the Fairport Baptist Home. He was moderator of the Monroe Baptist Association at the time the Home was launched.

It was during Mr. Hendrick's years and around 1910 that individual communion cups were given as a memorial. The cups were invented in 1894 by Dr. Charles Forbes, an Elder in Rochester's Central Presbyterian Church. A physician, he realized the lack of sanitation in using a common cup and devised personal ones.[8]

It was during Mr. Hendrick's years that the last of baptisms were held in Hillman's Creek. Mrs. Lawrence Smith, a young girl at the time, remembers sitting on the bank with others of the congregation and trying to stifle a giggle as the pastor's long coat tails floated on the surface of the water.

It is difficult to determine the time of the formation of the first church in the area. At Pittsford, a missionary from Virginia preached at some time toward the close of the last century, and in 1799 a log house was built which served as a town hall and a place of worship.

When the Monroe Baptist Association was organized, 1827, nine churches sent delegates. Their names and founding dates are: Penfield (1804); Parma (1809), later moved to Hilton; Wheatland (1811), later dissolved after giving birth to three other churches; Greece (1814); Rochester (1818); Ogden (1819); First and Second, Sweden (unknown).

By the turn of the century, these churches are known to have existed in the City of Rochester: First Presbyterian (1815); St. Luke's Episcopal (1817); First Baptist (1818); First Methodist (1820); St. Patrick's Roman Catholic (1823).

It is known that a Congregational Church of Parma-Greece was organized in 1819, was dissolved and later reorganized. It is known that the first Roman Catholic Church to be erected in any country place in the State of New York was organized as the Church In The Woods in 1829 in the town of Greece. Its name was later changed to St. Ambrose and still later to Mother of Sorrows. It is known that a Methodist Episcopal Church was organized in the town in 1841; a Presbyterian one in 1852; and in 1865, St. John The Evangelist Roman Catholic Church was organized, housed in the renovated Rowe Tavern on Ridge Road.

Mr. Kenyon prepared a history of Greece Baptist Church which he read at its Centennial celebration. He concluded with a statement to the effect that the church had 161 members of whom 35 were non-resident. Dr. Earl returned to deliver messages and Dr. A. W. Beaven, then pastor of the Lake Avenue Baptist Church, was the other guest preacher during these services celebrating the church's first one hundred years.

MANUAL

OF THE

BAPTIST CHURCH,

GREECE, N. Y.

PUBLISHED DECEMBER, 1871.

ROCHESTER, N. Y.
EVENING EXPRESS PRINTING HOUSE.
1871.

STANDING RULES.

1. It is expected that each member will attend the stated appointments of the church, unless positively hindered from so doing.

2. Any member absenting himself wilfully or negligently from these appointments for one year, without in the meantime communicating with the church by letter or otherwise, shall be deemed a fit subject for the discipline of the church.

3. This church disapproves of the following practices, as being inconsistent with the Christian profession, and tending to bring a reproach upon the cause of Christ.

First—The USE OF INTOXICATING LIQUORS as a beverage.

Second—DANCING; either in private families, or public assemblies.

Third—CARD PLAYING; either as an amusement, or for gain.

4. It is expected that each member of this church will give of his means as the Lord has prospered him, for the support of the gospel at home, and for the spread of the gospel abroad.

REGULAR APPOINTMENTS.

1. *Preaching*—Every Sabbath morning at usual hour.

2. *Lord's Supper*—Celebrated on the second Sabbath of each month, immediately after morning service.

3. *Covenant Meeting*—On afternoon of Saturday preceeding second Sabbath of each month

4. *Prayer Meeting*—On Sabbath and Thursday evenings.

5. *Sabbath School*—Immediately after morning service of each Sabbath, except communion Sabbath, when it follows celebration of Lord's Supper.

6. *Business Meeting*—On the first Monday of January, April, July and October.

Manual 1871

Sunday School Picnic at Summerville 1884

The Rev. James Fisher

Pastor

1914-1917

III

1914-1964

GREECE BAPTIST CHURCH'S third fifty years were guided by three pastors. The Rev. James Fisher was pastor 1914 to 1917, succeeding the Rev. Charles Howard Berry. The Rev. Fred E Dean came to the Seminary and the pastorate of the church in September, 1917 and remained in the latter position for thirty-eight years to far surpass the thirteen and fifteen year records set by Pastors Johnson and Hendrick, respectively. Dr. Oren H. Baker, Dean of Colgate Rochester Divinity School, and the Rev. James Macpherson, a semi-retired pastor, gave service to Greece Baptist during the interim before the Rev. J. Ralph Shotwell arrived in July, 1956.

Shortly after the third fifty years of Greece Baptist Church history dawned, the nation's women were given voting rights due to the efforts of such persons as Rochester's Susan B. Anthony The year was 1919. In the year 1922, women were elected to Greece Baptist Church's Board of Trustees.

The first women so elected were Mrs. Morris F. Clark, Mrs. Gilbert Rickman and Mrs. Charles E. Mitchell. In that same 1922, it was determined that an education unit would be added to the facilities. The Trustees were formed into a Building Committee with Mr. Charles E. Mitchell as chairman. Mrs. Clark began a "Country Store" project which was to be repeated each year until 1944 when the mortgage would be burned and a $75,000.00 program completed. From all over the town there would come trucks loaded with fruits, vegetables, poultry and meats donated for the sale. For months, the women would busily prepare cooked foods, clothing and other items too numerous to mention for the sale. From many miles around, hundreds of friends would come, knowing that the realized proceeds would assist the church in meeting its capital improvement expenses.

As early as 1888, there was a Ladies Aid Society in the church, and although we are without records of its early purposes and activities, we know that in 1907 and until 1941 they were "to procure funds for the improving of the church property."

As early in 1882, there was a group of women devoting time "to basting and sewing for destitute fields." Known as the Spartan Mission Circle, its interests were at first home and then overseas missions. Their records cease in 1916 and seemingly at that time the Sunday School classes assumed their responsibilities.

Church Group 1918

The first Sunday School class for women of record was the Kenyon Class named for its teacher of many years, Mrs. Elizabeth Kenyon.

The Mizpah Class was organized in 1910, and when, on January 5, 1960, they celebrated their fiftieth anniversary, five charter members were present: Mrs. Will Payne, Mrs. William Stahlhut, Mrs. Clifford Clarke, Mrs. Ben Cole, and Mrs. Frank Parrish. Living at the time but prevented from attending by illness or distance were Miss Zena Wagner, Mrs. Robert Lane, Mrs. Ray Mitchell and Mrs. Annie Barner. The latter was the first teacher and the first president was Mrs. Mary Paine. The Lightbearer's Class was organized in 1912 when two smaller classes joined to form a larger one. The first teacher was Mrs. Frank J. Mitchell. Their fiftieth anniversary was celebrated May 10, 1962.

In 1927, the Dean Circle was organized for missionary purposes. Among other things, it sponsored projects which benefited the work then being attempted by Miss Phlora Nowling who was engaged in educational missions in North Carolina.

In an attempt to unify the women's work in the church, the Lightbearer's Class sponsored a meeting in April, 1947, which led to the formation in October, 1947, of the Women's Society. The first president was Mrs. Sidney Adsit. The Mizpah and Lightbearer's Classes became the first Circles of the Society. Others to follow were the Rainbow, Friendship, Tri-Light, Inez Johnson, Neighborly, and Fireside Circles. Rotation of Circle membership was begun in 1960 and the Circles were newly-named after various women of the Bible: Anna, Deborah, Dorcas, Priscilla, Sarah.

In about 1890, four men and a teacher began a Sunday School class. The teacher, Mr. Frank J. Mitchell, who had just finished a term as Superintendent of the Sunday School, was to remain with his new task for thirty-eight years. When formal organization occurred, Mr. Herbert J. Paine was elected President, and the name Loyal Workers Class was chosen. Later the name was changed to that of the founding teacher. In about 1928, it and two other men's groups united to form the Men's Club with Mr. Harmon Clarke as its first president. Dr. George Sanders, a physician and a teacher for one of these other groups, became the teacher at Sunday morning sessions of the Men's Club.

Dr. L. L. Hillman began a medical practice in the town of Greece in 1850 and married Aurelia Benedict. He died in 1893 after 40 years of service here. Their son, Dr. W. B. Hillman, born in the town in 1867, maintained the practice for 28 years until his death in 1921. Dr. George Sanders joined Dr. Hillman in 1919, continued the practice for another 40 years for a total of 108 years. Dr. W. B. Hillman married Mary Paine and their daughter, Aurelia, married Dr. Sanders.

Sunday School Picnic Grandview Beach 1920

The early 1900's was the era of the Sunday School attendance contests. Each year brought forth a new one. In 1925, it was announced that there would be a cross-country race represented by three cars—a Ford, a Dodge, and a Buick. Mileage was given for attending and for bringing new members. On February 10, 1927, a "Full Car Day" was announced: "As you drive up, tellers will be on hand to check your car. If it is not full, each empty seat will be charged to you at fifty cents each. If your car is crowded, each passenger carried in addition to the rated capacity of the car will win one dollar for the Sunday School treasury from an unknown friend." There were twenty extra passengers and seventeen empty seats. The "unknown friend" was Mrs. John C. Easton, Sunday School teacher and superintendent for many years.

The Men's Club often engaged in contests with men's groups in other churches. For example, with the Men's Club of Salem Evangelical and Reformed Church of Rochester in 1930. That same season a contest between the entire Sunday School and church and the Hilton Baptist people was staged: "a chariot race between Greece and Rome."

This was the era in which Sunday School attendance and membership often outstripped attendance at worship services and church membership. The era passed and by mid-way the church's last fifty year period, there was only one small class for women and one small class for men on Sunday mornings—these classes being combined some years. As the Mizpahs and Lightbearers continued life as Circles of the Women's Society, the Men's Club —to be known later as the Men's Fellowship—continued some weekday activities, mostly gatherings for social and property improvement purposes.

Men's Chorus 1930

In 1935, a class for out-of-school young adults in professions and businesses, the Pro-Bus Class, was begun. Ten years later, some of these men and women and others of approximately the same ages were in a class known as the Young Adult discussion group. Later the name was changed to Discussion Group. Some weekday social and service activities were sponsored. Still later the name was changed to Adult Forum, and adults of all ages were invited to engage in studies of many and various relevant subjects. In 1956, Bible Study classes were offered weekdays—mornings for women and evenings for couples in small groupings. This partly because the church was chosen by the American Bible Society as one of twenty for an experimental project, but mainly because of a seeming increasing desire on the part of church members for such help. In 1963, Bible Study classes, somewhat graded according to ages and interests, were offered Sunday mornings in addition to the Adult Forum discussions.

Curriculum materials followed national and world patterns: the Catechism of the early 1800's; the Uniform Lesson of the late 1800's; the broadly and then the closely Graded Lessons, the improved Uniform Lessons, and the Elective Courses of the 1900's.

Non-denominational and denominational houses were established to publish these curriculum materials. In 1824, the Baptists of the United States organized The Baptist General Tract Society, later known as The American Baptist Publication Society. This Society gives guidance to leaders in churches regarding the using of its materials; and regarding the constructing of facilities, and the organizing of boards and committees for Christian Education purposes.

The education unit envisioned in 1922 was dedicated in February, 1924. Not only were classes meeting on Sunday mornings given larger quarters, but also some weekday programs. The Daily Vacation Bible School, begun in the United States in 1894, and as sponsored by Greece Baptist Church in 1922, was moved from the Grange Hall. Because the new unit included a large fellowship hall and kitchen, many new weekday activities were begun.

Daily Vacation Bible School 1922

From 1925, and until 1947 many dramatic offerings occasioned "full houses." Initially, church groups with purposes in addition to the producing of dramas, did so. For examples, in several years the Lightbearer's Class presented such comedies as 1929's "A Southern Cinderella"; and, the high school youth presented such comedies as 1935's "Chintz Cottage" (the proceeds being used for summer conferences) and 1947's "Her First Flame" (the proceeds being used in a "heifer for relief" missions project.)

Lightbearers 1927

Building of 1924

Because of the inventions of George Eastman and others, moving pictures were being seen as early as 1895. In 1924, the residents of the town of Greece could see movies such as "Ruggles of Red Gap" or "The Little Minister" and hear such musical artists as The Ukrainian Chorus of forty voices in the Greece Baptist Hall—six such evenings for one dollar. Of course, the earlier movies were without sound, and the nimble fingers of William G. Easton on the piano keys were needed to set the moods.

In 1925, and for at least ten years after that year, residents could see the Minstrel Shows as presented by the Men's Club chorus and band.

Men's Club 1928

1924 *Historical Pageant Commemorating 110th Year of Organization*

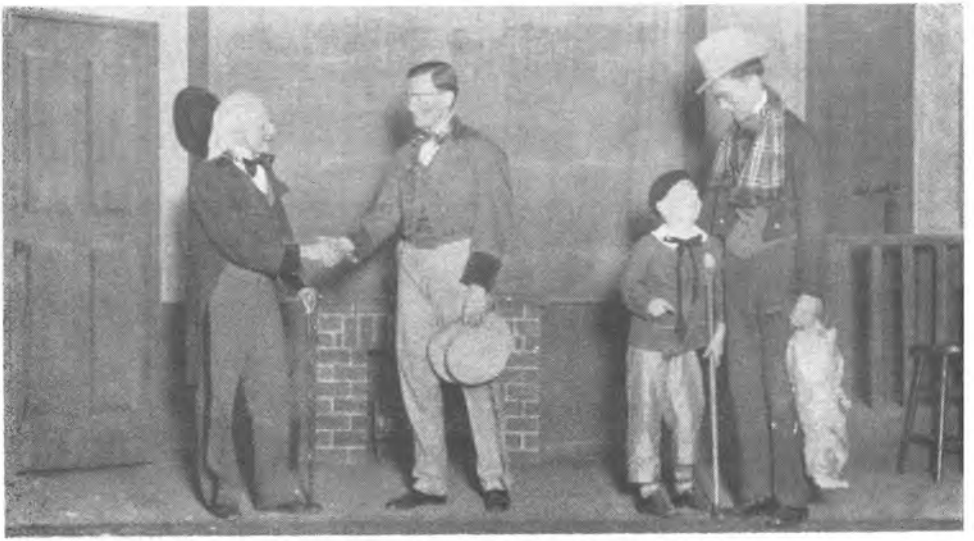
Written by Mrs. Harmon Clarke and Mrs. F. E. Lay

Easter Play 1933 — "The Half of My Goods

Directed by Raymond Clark

1933 *Historical Pageant—Commemorating 100th Year of Building*

Written by by Russell Clarke



Christmas Play 1933—"Dickens' Christmas Carol"

Directed by Raymond Clark

In December, 1930, a Dramatic Club was organized for the purposes of encouraging dramatic undertakings by the church's groups, coordinating the church's dramatic and entertainment programs, and producing a limited number of plays. The Club's plays were sometimes comedies (1931's "Paying the Fiddler") and sometimes religious in nature (1940's "The Empty Room"). A group known as The Greece Baptist Players presented such religious dramas as "His Cross" by Ralph Claggett (1934) and "The Other Wise Man" by VanDyke (1935).

In the more recent years and as in other churches, Greece Baptist Church's religious dramas have been set in its chancel. In 1949, the practice of Christmas Eve services was begun. Many of these have featured dramas such as Stephen Vincent Benet's "A Child is Born" presented by the Married Couples Club in 1958. In 1957, the practice of Maundy Thursday services was begun. Most of these have been services of music and drama. Dramatic groups have traveled from Greece to other locations and given performances, and groups such as The Rochester Religious Arts Festival drama group and the world-famed Bishop's Company drama group have traveled to Greece for chancel presentations.

In recent years and as in other churches, choral speaking and religious dance were introduced into the Greece Baptist program. Church In The Arts workshops were conducted in 1962 for the purpose of introducing even other media.

"Oh Professor"—Comedy 1933

In November, 1928, Miss Esther Stricker, a graduate of the Baptist Institute at Philadelphia, was employed by unanimous vote of the membership of Greece Baptist Church as Director of Religious Education and Parish Visitor. Employed "on a ten week's trial basis," she remained for fifteen years.

For seven years Miss Edith Braack was Director of Religious Education and Church Secretary. Over the years, the responsibilities of the church office increased to the point that in 1958, Mrs. James Wilson, then Church Secretary, became Secretary to the Pastors, Mrs. Howard Buchin became Church Secretary. Others on the secretarial staff included Mrs. Prescott Whitney, Mrs. Fred Gay, Mrs. Burton Schaefer, Mrs. Cogar Hart and Mrs. Norman Schuth.

Charles Harding became Greece Baptist Church's first student assistant pastor in 1931. Others have been Harvey Beaty, Ralph Kauffman, Stanley Thomson, Jordan Cole, Joseph King, J. Ralph Shotwell, George Earnshaw, Richard Fitch, Albert Pittman, Malcolm Shotwell, James Wyatt, James Braker, Robert Haslam and Charles Killian. Each student, to a greater or lesser extent, has assumed responsibilities for the church's youth activities.

The Christian Endeavor movement, begun in 1881 by Francis Clark in Portland, Maine, was joined by Greece Baptist Church during the 1887-'92 pastorate of the Rev. J. D. Merrill. This non-denominational movement stimulated similar efforts along denominational lines. In 1891 in Chicago, the Baptist Young People's Union was begun. In 1939, this movement came under the supervision of the denomination's Publication Society as the Baptist Youth Fellowship. While the organizations for youth at Greece Baptist Church sometimes have been of an independent nature, most often they were local counterparts of its denominational movement, adapting suggested programs to local needs. While other times have been used for meetings of these organizations, most often they met on Sunday afternoons and evenings. In 1960, a Primary Fellowship, a Junior Fellowship, and an Adult Fellowship were added to the already existing Junior High and Senior High Fellowships, to begin at Greece Baptist Church the Sunday Evening Family Fellowship.

In 1940, a local chapter of the denomination's World Wide Guild was first organized. Sixteen girls came to the church building "each first Tuesday after school, did White Cross work until supper, and then had educational and devotional programs until 8:30 p.m." After a few years, the chapter disbanded. In 1956, Mrs. J. Ralph Shotwell, Mrs. Richard Ulrich and Mrs. Clifton Jones effected its revival. By this time, the movement was known as the Fellowship Guild, reflecting its affiliation with the Junior High and Senior High Fellowships as well as with the Women's Society. A degree program featuring studies and accomplishments in missionary outreach, personality development, Christian family living, skills and vocations was begun. In 1960 a Boys' Club was added.

Boy Scout Troop No. 48 was first sponsored by Greece Baptist Church in 1928. Claude Conrad was the first scoutmaster. By 1963, it had become the largest in its district and had the largest advancement program in its council. Cub Pack No. 48 and Explorer Post No. 48 had also gained widespread acclaim. By 1963, Greece Baptist had become the church in the Otetiana Council granting the largest number of "God and Country" awards. Prior to 1957, one such award had been given to Ronald Usborne. In 1957, nine awards were given, and since that time classes for candidates have been included in the church's youth program.

Girls have been included in scouting units at Greece Baptist since 1932. Miss Esther Stricker and Mrs. Harriett Gates were the first leaders. There were times when the church sponsored as many as twelve Girls Scout units. In 1963 there were two units, Troops No. 36 and No. 382, the latter being the only active Senior Troop in the Iroquois District. Many men and women of the church have given leadership to the local, district and council scouting activities.

Many Greece Baptist youth have participated in conferences as sponsored by the Monroe Baptist Association at Cook Academy and at a 4-H campsite in the Bristol Hills, conferences as sponsored by the New York State Baptist Convention at Keuka College, and camps as sponsored by the Convention at its own campsite—Camp Vick. A few have traveled to conferences and camps as sponsored by the American Baptist Convention on its assembly grounds at Green Lake, Wisconsin. In one year, 1936,

Greece Baptist Church sponsored its own camping program for youth in cooperation with the Hilton and Genesee Baptist Churches. In 1948 and the years since, the Church sponsored its own camping program at the already-mentioned Bristol Hills 4-H campsite.

Throughout the years, and notably during some observances of "National Youth Week," the church has attempted to have its youth instructed in and contributing to the administration of its affairs. In 1959, its constitution was amended allowing the election of youth to official boards.

When Miss Braack left the church's staff to assume a position on the secretarial staff of the Berkeley Baptist Divinity School, the office of General Sunday Church School Superintendent was again filled. For some years the Director of Religious Education and the Chairman of the Board of Christian Education cared for these responsibilities. During these years and as in other churches, the terminology Sunday Church School and Board of Christian Education replaced the terminology Sunday School and Sunday School Board, reflecting the addition of weekday to Sunday activities and the integration of educational activities into the church's total program.

While women were members of the Sunday School Board and the Board of Christian Education from beginning days, the first woman elected as Chairman of the former was Miss Ruth Morgan, in the late 1930's, and the first woman to be elected as chairman of the latter was Mrs. C. Earl Robertson, in 1963. While Deaconesses were elected to serve alongside Deacons in 1925, the first woman elected to the office of Board Chairman was Mrs. Fred Gay, in 1963.

In January, 1940, the church's constitution was changed providing for rotation of officers and for honorary life membership for those deacons and deaconesses serving three terms of three years each. Mr. Frank J. Mitchell was immediately elected to the office, he having been a deacon for more than forty-six years. During the years, these others have been so honored: Judson S. Kenyon, Charles Cole, Harmon B. Clarke, George W. Jacobus, Morley H. Pearson, E. Paul Dean, William Weiss, Alton Sleight, Carl Scorse, Mrs. Morris F. Clark, Mrs. Charles Mitchell, Mrs. Charles F. Brown, and Mrs. Harriett Gates.

THE REV. F. E. DEAN, D.D.

Pastor

1917 - 1955

IV

GREECE BAPTIST CHURCH IN 1952

Greece Baptist Church in 1952, decided to work toward the having of a full-time assistant pastor in addition to the student assistant. The Rev. Albert Bretschneider, then recently retired from the faculty of the North American Baptist Seminary, was called on an interim basis.

In 1953, the Rev. William E. Winn was called to the post. He was married to Miss Barbara Peters, M.D. who had been in the church since infancy, and in 1955 they went to Scotland for studying. The church post was filled on interim basis by Kenneth Smith and Malcolm Shotwell, students at Colgate Rochester Divinity School, the latter moving from the church's student assistant post.

In 1957, the Rev. Robert Frears became the second full-time assistant pastor in the church's history. In 1960, he was succeeded by the Rev. Robert Ketcham. The "team concept" of the ministry as it developed at Greece Baptist Church was based on each pastor having particular responsibility for specific areas of work, but also on the availability of the total resources of all the pastors if they are needed. Usually the full-time assistant pastor carried responsibilities, along with those on certain committees of the Diaconate, for the cultivating and assimilating of new church members.

In 1921, Greece Baptist Church changed its constitution so that members might be received by letter from churches of denominations other than Baptist. Mr. and Mrs. Frank Ford, Dr. George E. Sanders, and Mr. and Mrs. John Morgan were the persons first received in this manner, they all having been members of Methodist churches.

In 1926, an amendment to the by-laws of the Northern Baptist Convention was offered which would dismiss from the denomination churches receiving into membership persons who had not been baptized by immersion. The members of Greece Baptist Church immediately voted and forwarded to Convention officials a statement which read, in part:

> "A few years ago, the community in which this church is located began to welcome home builders from the neighboring city of Rochester. In justice to our new neighbors of many different communions, as well as in justice to our own spirit of Christian brotherhood, this church five years ago arranged to receive by letter into the full membership of our local congregation, members of any evangelical communion.
>
> "At the present time, twenty-three of our two hundred members have been received in accord with this membership provision. These members are faithfully serving Christ and this Baptist Church in all of the various activities of our church life. They are among our most zealous and trusted officers and leaders. We thank God for their faithful support and example.
>
> "We are fully convinced that denominational labels are no criterion of valid Christian experience, and that where there is but one church in a community, that church, if it be true to Christ, must provide full Christian fellowship for all believers. This we have done and are still determined to do."

(This statement carried the signature of Mrs. Frank Parrish, for eleven years church clerk.) By a vote of two to one, delegates to a May Washington, D. C. session of the Northern Baptist Convention defeated the offered amendment.

In 1946, still another constitutional provision was voted by Greece Baptist Church which allowed members to be received by verbal profession of faith. Miss Helga Hoecker, Mr. William Easterly, Mr. Charles Schmalz, and Dr. Earl E. Maynard were the persons first received in this manner.

From that time, members were received in one of four ways: verbal profession of faith; verbal profession of faith and then baptism by immersion; by the presentation of a letter of commendation from another church of any denomination; or by a statement of previous Christian experience, repentance of lapsed activity and dedication of life anew to Christ.

In the early twentieth century, revivals were as customary as they were in the early nineteenth century. Hundreds of itinerant evangelists traveled the nation and the world. The name of William Ashley (Billy) Sunday was as popular as had been the name of Charles G. Finney. As the radio came into use, several preachers captured nation-wide audiences. Dr. Charles E. Fuller, a Baptist, is said to have appealed to the "rank and file." Dr. Harry Emerson Fosdick, another Baptist, is said to have had his audience "mainly among the educated." [11]

In the early twentieth century, a new intellectual advance was being featured by scientific theories and their philosophic and social implications. Some Baptists were liberal and some conservative in political, economic and theological matters. The outstanding Baptist liberal of this period was Shailer Matthews, a professor of theology at the Divinity School of the Baptist-inspired University of Chicago from 1906, a president of the Northern Baptist Convention in 1915, and president of the Federal Council of Churches, 1912-1916. Walter Rauschenbusch, professor of the Rochester Theological Seminary from 1897, was the undisputed leader of the social gospel movement. Theological liberalism and conservatism in the Northern Baptist Convention resulted in the withdrawal of about fifty churches which organized in 1933 the General Association of Regular Baptist Churches. Again, in 1945, a considerable number of churches, especially in Oregon, Arizona, and Minnesota, withdrew to form the Conservative Baptist Association.[12]

Most often referred to as "preaching missions," Greece Baptist Church had in its pulpit for special services such guests as Dr. Hilda Ives of Andover Newton Theological School's faculty and Dr. Gene E. Bartlett, then pastor of the Hilton Baptist Church, later president of Colgate Rochester Divinity School.

Visitation evangelism was practiced at Greece Baptist Church as early as March, 1928 when forty members of the church and of the Maiden Lane Methodist Church (now Greece Methodist Church) engaged in such a program. During the Lenten season of 1957, the Rev. Carl Steward, counselor in evangelism for the New York State Baptist Convention, guided such an endeavor

in the church, and during the same season of the following year leadership was given by Dr. Victor Kane, the then Executive Secretary of the State Convention. The Rev. Paul Stagg, program associate in the Department of Evangelism of the American Baptist Convention, guided the most recent visitations, in November of 1963.

The Sunday Church School and other educational and recreational activities have long been regarded as means for evangelism. A Church School Enlargement program was held in many years.

Various means have been used in attempts to assimilate new members into the life of the church. In 1928, a Parish Corps was organized. The community was divided into districts, and leaders in each district assumed responsibilities for ministering to church members residing there. In 1960, these responsibilities were given to the Deacons and Deaconesses. Records were begun of each new member's abilities and interests, and his leadership activities listed in a "Service Roll."

A large map of the parish was constructed and introduced in 1935. Painted pegs fitted into small holes representative of the homes of the members. Illuminated from within, pegs were removed and the light shone through as members responded to a roll call at an "every member communion service" on the first Sunday of October. Many other years, the Church Covenant was renewed on such Sundays. On October 6, 1963, a special Sesquicentennial Pledge was urged.

Meals for fellowship purposes were begun as early as the kitchen and hall were available in the 1924 unit. As late as 1941, a series of six meals could be eaten for a total of $2.00 and speakers such as Dr. Edwin Dahlberg, then a pastor in Syracuse, N. Y., and the Honorable Walter Judd, then Congressman of the U. S. House of Representatives, heard.

Vesper Teas for the fostering of friendships between older and newer church members were held in 1950, and in 1956-57, "Family Firesides" were held at the pastor's home. Each of the more than one thousand members were invited to participate, two dozen or so at a time, that they might become better acquainted with each other. Later, whenever a few new members were received, the group was invited to a similar affair. "Pastor's Classes" or "Preparatory classes" for youth seeking church membership were held early in the 1930's, and in the late 1950's it was common for there to be "Inquiry Classes" for adults who were prospective or new members. By 1960, these youth and adult classes were known as "Discipleship Classes."

In September, 1924, the church began to publish the *Greece Community Builder*, in the interests of building a loyal community and church spirit. After only the very first few issues of Volume One, Mrs. F. E. Lay's name appears as the editor. Soon the name of Mr. Harmon Clarke was added to the editorial staff, and then the name of Mrs. Clarke. These persons served for over fifteen years. Initially, it was four pages, each 8½"x11", and published weekly the months of September through May. Beginning in 1934, the size was reduced to four pages, each 5½" x 8½", and for almost a year, the inside two pages were general interest items printed in large quantities for many uses by a New York City supplier. Beginning in 1943, and continuing until just recently, publication continued throughout the summer months—initially, so that service men might continue to have the news from home. Initially, costs were met by a 25c per year subscripion fee and many advertisements. In 1963, the subscription fee was $1.00 per year, and certain costs were met through the church's unified budget.

Concurrent with the 1924 use of movies in the church's fellowship hall for entertainment purposes, was the use of stereopticon slides in the sanctuary for Sunday evening services of worship. Gradually as they became available, films, slides, filmstrips, tape and other recordings—all of a religious nature—were put into use in the church's program. In 1956, the Board of Education had its first Audio-Visual Education Committee, chaired by Mr. Irwin Gordon. By 1963, this committee, said to be the most effective in the area, was pioneering audio-visual aids in the training for such as church ushering.

The board's first Leadership Education Committee was added in 1958, although for many previous years leaders participated in Association and Church Federation sponsored training opportunities. In 1932, the first Planning Conference for all church officers and leaders was held. Discontinued after a few years, the annual event was revived in 1957. In 1958, a church library originally started by the Lightbearers, was reopened and greatly enlarged.

In addition to Board of Christian Education committees with such specific purposes, the largest number of programs were coordinated by the longer standing Youth Work and more recently added Children's Work and Adult Work Committees. While such as the Senior Citizen's Club was added in 1959 for the older

church members, most new programs were in line with the increasing emphasis in the nation upon the role of the parents in Christian Education (the "Parent-Teacher Institute" of 1956), and upon living as Christians in families (the "Family Life Institute" in 1957 and the family camping program begun in 1960).

In 1926, Greece Baptist Church was featured in a book and in a stereopticon lecture prepared for use by all Protestant denominations in home mission studies. In the same year, a special overseas missions study was conducted by the church. Dr. Donald McQueen and Dr. Albert Beaven were at the time taking a trip around the world to study the problems of the denomination's mission fields. Materials were prepared and distributed so that "in the full warmth and comfort of one's own fireside" readings might be done on each of the fields they were visiting.

The church adopted Dr. and Mrs. Groesbeck as missionaries in cooperation with Baptist churches of Parma, Brockport and Hilton. He, at one time a pastor of the Parma Baptist Church, wrote in 1932: "In the autumn of 1930 we sailed for Siam. Our old field, Chaoyang, China, protested on the ground that we were needed in China. A compromise was finally effected, whereby we will spend part of the year in Bangkok, and part in China. Thus we have two pastorates, 1700 miles apart .... our work in Bangkok is confined entirely to the Swatow immigrants and their descendants. We attempt nothing for other Chinese nor for the Siamese. Hence the work in Bangkok is rightly regarded as a part of the field of the South China Mission, Swatow." The Groesbecks visited in Greece several times. When they retired from active service, they made their home in Alameda, California. He died in 1941.

A 1935 "World Tour" was taken on several Sunday evenings with the help of certain students representative of various races and nations. This missions study was climaxed on February 3, 1935, when these leaders served as guest deacons and served the elements in a "World Wide Communion Service." The service continued, although it came to be referred to as "Brotherhood Communion" so that it would not be confused with "World Wide Communion" as observed in churches of all denominations the first Sunday of each October, and because February came to be regarded as "Brotherhood Month" in the nation.

The Johnson Family

In 1936, the Rev. and Mrs. M. Benjamin Johnson became of special interest to Greece Baptist Church. He was a graduate of Colgate Rochester Divinity School and they returned from the mission field of South India to spend a furlough in Rochester. They lived in Greece at Rowe's house for a year before returning to India. When they did so, Greece Baptist members were the senders and recipients of many informative letters.

As the church participated in the denomination's "New World Movement" following World War I, it participated, in 1946, in a "World Mission Crusade" dedicated to various relief programs in a war-torn world. Mr. E. Philip Kron and Mrs. E. H. Peters co-chaired a drive resulting in pledges for over $17,000.00. The goal had been $12,500.00. Church World Service and its Displaced Persons Program was aided by the Crusade and by the church's sponsoring, in 1951, the Jan Martyniuk family from the Ukraine.

In 1957, the Missionary Education Committee was added to the Board of Christian Education. The following year, it cooperated with the Diaconate in sponsoring a preaching mission and school of missions featuring Mr. Charles A. Wells and steered the membership in the adopting of Dr. and Mrs. Norman Abell as missionaries. At the same time, they were serving as medical and educational missionaries at Sona Bata in the Belgian Congo. When Congo received her independece, the Abells came home on furlough and visited Greece. In 1961, he was stricken with polio and brought to Rochester's Strong Memorial Hospital for months of convalescing. The family also returned. The American Baptist Foreign Mission Society's Board allowed their return for limited work at the Vanga Hospital in early 1963.

THE ABELLS *at a Church Parlor Reception*

THE WINN FAMILY *in Burma*

Their leaving coincided with the returning of Dr. S. Roy Cable. When Belgium gave Congo her independence, the upheavals were many and great. Congo was left without any medical doctors. To fill the void, an organization named "Congo Protestant Relief Agency" began a program whereby doctors were provided on a short-term basis. Dr. Cable, a member of Greece Baptist Church, arranged to have his local practice cared for by someone else and donated four months of service at the Baptist Mission Hospital at Vanga.

In 1959, the Rev. William Winn and his wife, Dr. Barbara Winn, were commissioned American Baptist Convention missionaries to Burma, he to teach at the Divinity School in Insein and she to originate and maintain a medical clinic for students and others in the community. At a reception given the Winns prior to their departing, it was announced that the church's chapter of the Ann Judson Fellowship Guild would be named the "Barbara Winn Chapter," and that the church's chapter of the Sally Peck Guild would be known as the "Jean Abell Chapter."

Donald Wheeler, licensed in 1956 by the church as a student preparing for a church-related occupation, graduated from Oberlin College, Colgate Rochester Divinity School, and was ordained by the church in 1961. The same year, he and his wife were commissioned American Baptist Convention educational missionaries to a station related to the campus of Waseda University in Japan.

THE WHEELERS

in Japan

The Rev. Mr. Wheeler was not the last to be licensed by Greece Baptist Church, for in 1959, Larry Vroom requested and received such certification that he was preparing for a church-related vocation under the church's guidance. He was then a student at Denison University, and upon graduation from that institution, enrolled at Andover Newton Theological School. In 1962, Richard Rankin, a student at the Universty of Rochester, and in 1963, Marion Lane, a student at Baptist Institute, were licensed by the church.

The Rev. Mr. Wheeler was not the first to be ordained by Greece Baptist Church, indeed not. The church's second pastor was ordained here in 1828—the Rev. Ezra W. Clark. So was the Rev. Henry Arnold Rose (1853), the Rev. C. H. Berry (1914), the Rev. James Fisher (1917). Several of the student assistant pastors have been ordained by this church: Stanley Thomson (1937); J. Ralph Shotwell (1949); Kenneth Smith (1956); Malcolm G. Shotwell (1957).

An ordination of greatest significance occurred in 1946. Bruce Dean, the son of the Rev. and Mrs. Fred Dean, was ordained following graduation from the University of Rochester and Colgate Rochester Divinity School and following a student pastorate at Ogden Baptist Church. Since ordination, his posts have been pastorates at First Congregational, Argo, Ill., and at First Congregational, Maquoketa, Iowa; ministries of Christian Education at First Congregational, Oak Lawn, Ill., and at The Union Church, Hinsdale, Ill. Bruce was the first young man reared in the community and the church to go into a church-related occupation. It is in his train that Barbara Peters Winn, Donald Wheeler, Larry Vroom, Richard Rankin, and Marion Lane are following.

When the early colonists came to America, especially the Pilgrims of New England, they brought with them versions of the Psalms, certain New Testament hymns such as the "Magnificat," certain Greek hymns such as those authored by Clement of Alexandria, certain Latin hymns such as those authored by St. Francis Assissi and certain German hymns such as those authored by Martin Luther. They especially brought with them English hymns by Isaac Watts and by Charles Wesley, the latter said to have authored over six thousand. The first book from Benjamin Franklin's printing press was Watts' "Psalms and Hymns." Watt's hymns were considered objective and formal; Wesley's hymns were considered subjective, more personal and intimate.

Church music in the America of the 1800's included, at least in many geographical areas, the folk songs. The older type of folk songs, carols, were used before the hymn was known. While in the Middle Ages the people had little chance to express their feelings through music in church worship, they would sing on other occasions such as religious pilgrimages and festivals. In 1223, St. Francis placed a creche in the church to make realistic the events of the first Christmas and invited the crowds to sing carols of the Nativity. The type of folk songs by which the American Negroes expressed their feelings, spirituals, were more often in the sad and pathetic strain rather than in the cheerful utterances of the earlier carols. The gospel song came into vogue

TAKE NOTICE—Forasmuch as no Beans or Potatoes, or Homespun be needed for thys ye, all ye folks who come to thys Concert will pay ye monie to ye Tither, to bee found within ye byg dooer, wh monie is for ye good of ye Church.

N. B.—Ye younge menne who desire to walk home with ye women singers, are preyed to ask ym before ye musick begins, that there maye be no commotion while ye synging is going on.

N. B.—Ye old ladyes pray ye presence of ye big men with their shiny faces to smile on their sweet charity.

N. B.—Sister Penelope Witherell will attende trymmenge ye candles, and Aunt Jemima will be tirewoman.

N. B.—Ye tytheinge manne, Ebenezer Keepumstill, hath instructions to sommarylle eject all boise wh do in any way act unseamly.

N. B.—Ye smal! boy will leve this notice at every domicile in ye big towne of Greece, and ye family will duly ponder and appear, both greate and smalle at the big syngyng meeting aforesaid.

A LYSTE

Of Sacred Hymns and Tunes, and likewise Worldly Songs, certain of wh were sunge in the year of our Lord

1776

And wille be sunge at ye

GREATE SINGING MEETING,

Wh shall be held at

Ye Baptist Church,

FACING YE BIG CANAL,

On the Ridge Road,

In Ye Big TOWN of GREECE,

FRIDAY Night, ye XXIVth day of ye Mo. of April, A. D., MVIIILXXXV.

Ye Byg doore wille bee unbarred about sundowne, and ye sounding of ye muficke wille begin at 7½ by ye Time Beater's Watch.

Ye Tickets will be Two York Shillings.

All ye younge people under XIV yeare, One York Shilling.

N. B.—Certain of ye men folks wille find ye women folks good places. Forasmuch as ye younge women are shamefaste, ye younge menne are desired to look from them when ye do singe.

Program of Singing Meeting 1885

Greate Singing Meeting!

TIME BEATER, - - - Ye Venerable Chorister, AYE JAY WARNER

Organer, - Oh Jay Playwell. | Tytheing Menne, - Ebenezer Keepumstill, Hezekiah Goodaire

WOMEN SINGERS---Mrs. Deliverance Higgins, she that was a Wilde. **Charity Standish, Love Sparks, Rachel Van Twillar, Ruth Stirabout, Hepsibah True,** she that was a pretty maid, **Prudence Quake, Katrina Gladdenshuysen, Betsey Springpets, Mehitable Sparks, Keziah Skinner, Jerusha Stowits.**

MEN SINGERS---Gen'l Upper Stories, Jonathan Yousypheritout, Benj. Clearaccount, Goliah Statue, Israel Putnam Pillsbury, Eli Shakesides, Josephus Earlibirds, Jonathan Stepandfetchit, and many others whose names ye curious may learn on going to ye comite on town gossipe

Ye FIRST PART.

Song of ye old Folks.....All ye Menne and Women Singers
Rainbow.....Ye whole Goodlie Companie
Swell the Song.....Sailors' Chorus
Revolutionary Tea Party.....Miss Charity Standish
New Jerusalem.....All ye Quire
The Flower Girl's Song.....Ye Little Maidens
Sleigh Ride Glee—Bell accompaniment.....Ye whole Class
The Old Church Bell.....Miss Ruth Stirabout
Sound the Loud Timbrel.....Ye whole Skewl
The Singing Skewl.....Two Menne and two Women Singers
The Auld Irish Gentleman.....Time Beater

Ye singers will now rest for a time inasmuch that they surely need to re-obtain their breath. Ye going out to ye tavern shall pay again to come in.

Ye SECONDE PART.

Anthem—Great is the Lord.....Ye whole Goodlie Companie
The Mountaineer's Song.....All ye Men and Women Singers
Wearing of the Green.....Betsy Springpets
New Durham.....All ye Singers
Speed Away, (Gent's Quartette).....Gen. Upper Stories, Jonathan Yousypheritout, Benj. Clearaccount, Goliah Statue.
Auld Robin Gray, (Ye Scotch Lassie).....Hepzibah True
Ode on Science.....Ye whole Companie
Poor Jilted Johnathan.....Johnathan and 4 more
Oh! that I had Wings.....All ye Menne and Women Singers
While the Silver tints the Gold.....Time Beater and Prudence Quake
Strike the Cymbal.....Ye whole Skewl
Father and I went down to Camp.....Johnathan Stepandfetchit

Nota Bene.—All those wh are so much blessed as to have goode lungs and religious training are requested to stand up on their feet and help singe ye last hyme, and then depart quietly to their own housen; ye married folkes by themselves, and ye single menne and maidens one each by themselves.

during the last quarter of the nineteenth century and was mainly the product of American revivals. Fannie Crosby is said to have composed over eight thousand. Americans of the nineteenth and twentieth centuries have also authored many hymns. Many utilized tunes from previous centuries—Gregorian melodies, German chorales, Psalm tunes, English tunes—as well as tunes composed by the contemporary Americans.

Among the earliest hymnals used at the Greece Baptist Church was "The Psalmist" as printed by the American Baptist Publication Society. Herein were only the words. It is probable that until sufficient copies were owned, a leader "lined" a hymn for others to follow. The hymnals in use in 1926 were "Hymns of the Christian Life." They were replaced in 1939 with "Christian Worship and Praise" which were replaced in 1960 with "Christian Worship." The first two were published by A. S. Barnes Publishing Company. The last was published by Bethany Press for the American Baptists and Disciples of Christ.

In the late 1800's and early 1900's, singing groups — duets, trios, quartets, choruses—used hymns rather than anthems and were without benefit of directors. "Grandma Mitchell" started us off, remembers Ruth Hutson Janes of 1914. In the 1920's and early 1930's a men's chorus was sparked by William Steele.

Alton Hollister, D.D.S., was the first director of the church's adult choir. He, together with his wife, served for over eleven years. They were succeeded by Clarence Bilhorn in 1933 who served for ten years. Other long periods of service were given by John Hollenbeck who came on a temporary basis in 1948 and remained until 1953, and Harold Rosentreter (1957—).

"Mr. Charles Harding is starting voice classes on Saturday mornings from 9 until 12. The lessons are 20 minutes each and cost 35c. The classes are open to members of the Young People's Chorus. A percentage of the fee goes into the club treasury to buy music for the chorus." Such quote from one of the first issues of the *Builder*, year—1932. Student Assistant Pastor Harding had organized the Chorus the year before and later organized a Young People's Choir "to sing more difficult music than that sung by the Chorus."

Carol Choir

There is *Builder* mention of youth and children's choirs several times throughout the 1930's, 1940's and 1950's. Someone remembers "one was always being organized." In 1958, under Mr. Harold Rosentreter's guidance, Mrs. James Braker began a Carol Choir for fourth through sixth graders and a sustained and graded choir program was begun. Miss Doris Moore succeeded Mrs. Braker that same year and soon added the Cherub Choir for first through third graders.

In the mid-1900's, serious composers were beginning to turn their attentions to providing church music that allowed additional, and to some, more adequate expressions of spiritual meanings.

While there was a period in the history of church music that orchestras and bands were formed under the sponsorships of churches and for playing in services of worship, Greece Baptist Church's history seemingly does not include such.

Hand Bell Choir

Parish Choir

In 1959, English-type handbells, made by Petit and Fritzen of Holland arrived and Mr. Rosentreter soon formed two youth handbell choirs — the third church in the Rochester area to become part of a fast-growing, newly-discovered facet of church music. So new was the art that the necessary appurtenances had to be fabricated by the church. Mr. Rosentreter even found it necessary to arrange the bulk of music used the first few years. Appearing in the church's services of worship and before community and nation-wide groups, these Cadet and Chancel Handbell Choirs as well as the Church, Carol and Parish Choirs, appeared on various television programs. In a recent year, Mr. Rosentreter added Mrs. Kenneth Hopkins to his staff as director of one of the handbell choirs. His organists were Mrs. Frederick Dean and Mrs. J. David Parmele.

In the late 1800's, the auditorium, as the place of worship was universally called, included a reed organ. In the early 1900's, it was replaced with a piano. In 1933 a pipe organ, formerly a theater organ, was given in memory of Bertha Kishlar Mitchell and Mary Lay Paine mainly by their husbands, Mr. Frank J. Mitchell and Mr. Herbert J. Paine.

At the same time, the auditorium was completely renovated, actually "turned around." A balcony and vestibule on the south end and on Ridge Road West were replaced by a chancel, and a balcony was added to the other end. Pews and pulpit were donated by the Benton Center Baptist Church, and all labor was volunteered by men who had time on their hands but little money in their pockets—a condition everywhere prevalent in the nation's depression days. The next year men of the church renovated the parsonage. Compensation was afforded those participating and men volunteering their labors in 1933 were given preference as hiring occurred.

Speaking at a service of dedication for the renovated sanctuary was Dr. Wilbour E. Saunders, the then executive secretary for the Federation of Churches of Rochester and Vicinity. On January 6, 1949, Dr. Saunders, then the president of Colgate Rochester Divinity School, spoke at a banquet program in connection with the dedication of an addition to the 1924 educational unit.

Ridge Road Sanctuary prior to 1933

Parsonage prior to 1934

Ridge Road Sanctuary "turned around" 1933

Parsonage Renovated 1934

THE REV. J. RALPH SHOTWELL

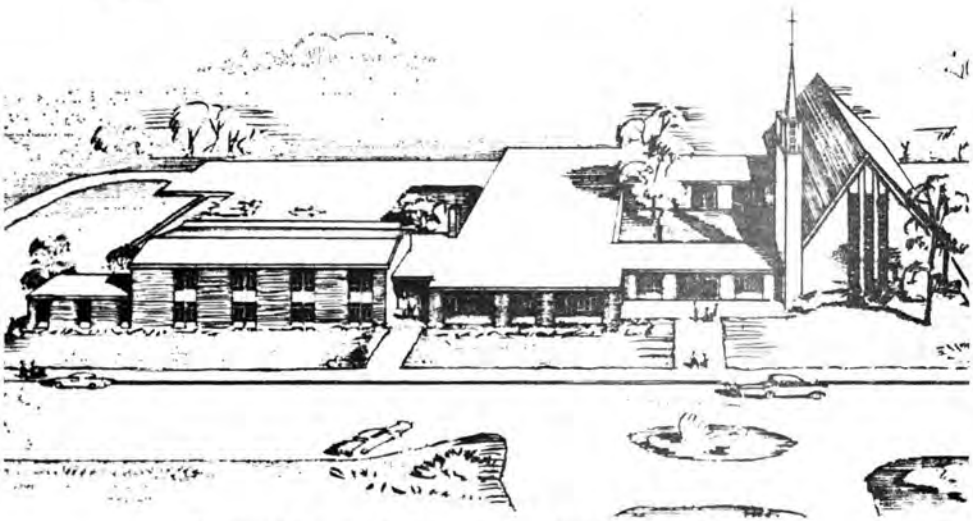
THE REV. R. B. KETCHAM

MR. C. E. KILLIAN

V

Ten Years Later

Dr. Wilbour E. Saunders returned to speak at a datestone laying ceremony for phase one of a completely new building program.



Phase One and Two — Long Pond Road Building
1961-62 1959-60

There were years when children were in a special church service and partially because there was not room for whole families in the sanctuary. There were years when two and sometimes three services of worship had to be held in order that all the members might get into the sanctuary. When the 1924 educational unit was constructed, an eventual larger sanctuary was envisioned, and then some members were advocating a completely new building.

1933
Sanctuary Revised

1937
Foyer Revised

1944
Belfry Revised

1948
Four Rooms added

1962
Removed

Ridge Road Building

A Building Committee was meeting by the time the mortgage occasioned by the 1948 construction was burned. In May, 1956, the membership voted to purchase 15 acres of land just northeast of the property upon which the church's building was then located, with a 100 ft. entrance from Long Pond Road and a 30 ft. entrance from Ridge Road West. In June, 1958, the membership voted a three-phased new building program, and on March 1, 1959, ground was broken for phase one in the form of a cross where the tower was to stand. On May 15, 1960, dedication ceremonies were conducted for this sanctuary, parlor, administrative offices and nursery through grade three classrooms. Shelgren, Whitman and Associates, architects of Buffalo, N. Y. were again employed to prepare plans for phase two— church school and audio-visual offices, seven additional classrooms, a kitchen and fellowship hall. It was planned that phase three would include an enlarged fellowship hall (phase two hall converted to classrooms) and chapel.

Ground was broken in the fall of 1961 for phase two in the form of an open Bible where the unit's entrance foyer would be. The facilities were dedicated on November 28, 1962. Prior to their occupancy, parts of the Ridge Road building were used for church activities and parts were used for community activities such as the town's library and the YMCA branch. The church building, parsonage, sexton's house and the land upon which these stood were sold in the spring of 1962.

A researcher's evaluation is to the effect that in 1963, the church was "offering facilities among the best in the area; modern, yet conservative in design; accessible but set back from main streets, giving it a suburban atmosphere typical of the then current living requirements; removed from traffic congestion and noise, making it safer for children as well as for adults; adequate parking facilities, and sufficient land for future expansion including outdoor church-related activities."

Ground Breaking 1959

Corner Stone Laying 1959

Two plaques were included in the foyer of the new building, one referring to an Upton Endowment and another naming the Hendrick Memorial Foyer and Tower. In 1930, Frank S. Upton, in his own name and on behalf of his then deceased brother, Fred, gave money and later added to it. An endowment fund was thus begun in memory of their parents, James H. and Sarah Bigelow Upton, members of the church in 1853; and their grandparents, James and Mary Moulton Upton, and Jared Bigelow and his wife, the former members from 1839. In 1951, money was left by the wife of a former pastor, the Rev. Alden M. Hendrick, and the foyer and tower were dedicated as a memorial to them and to his parents, the Rev. and Mrs. O. B. Hendrick.

Also included in the foyer of the new building was a repository for a book for the listing of many other memorials and gifts. A program was begun in which relatives of those mentioned in the Memorials Book were given opportunities for placing memorial floral arrangements in the sanctuary.

With the new sanctuary, it was possible for the trend toward more formal services of worship to be furthered. In keeping with national practices, Greece Baptist Church began in the mid-1900's to give more consideration to the church year—seasons such as Advent and Lent, to provide order by way of such as bulletins and choir processionals. However, steps such as a greatly-enlarged ushering program in 1959 and a program of foyer greeters greatly enlarged in 1960 were taken in attempts to retain friendliness necessary to worship experiences.

The church's various building programs allowed the stewardship development of its members. This stewardship has been thought of as "a part of Christian devotion in which the effect

Long Pond Road Sanctuary

Long Pond Road Building

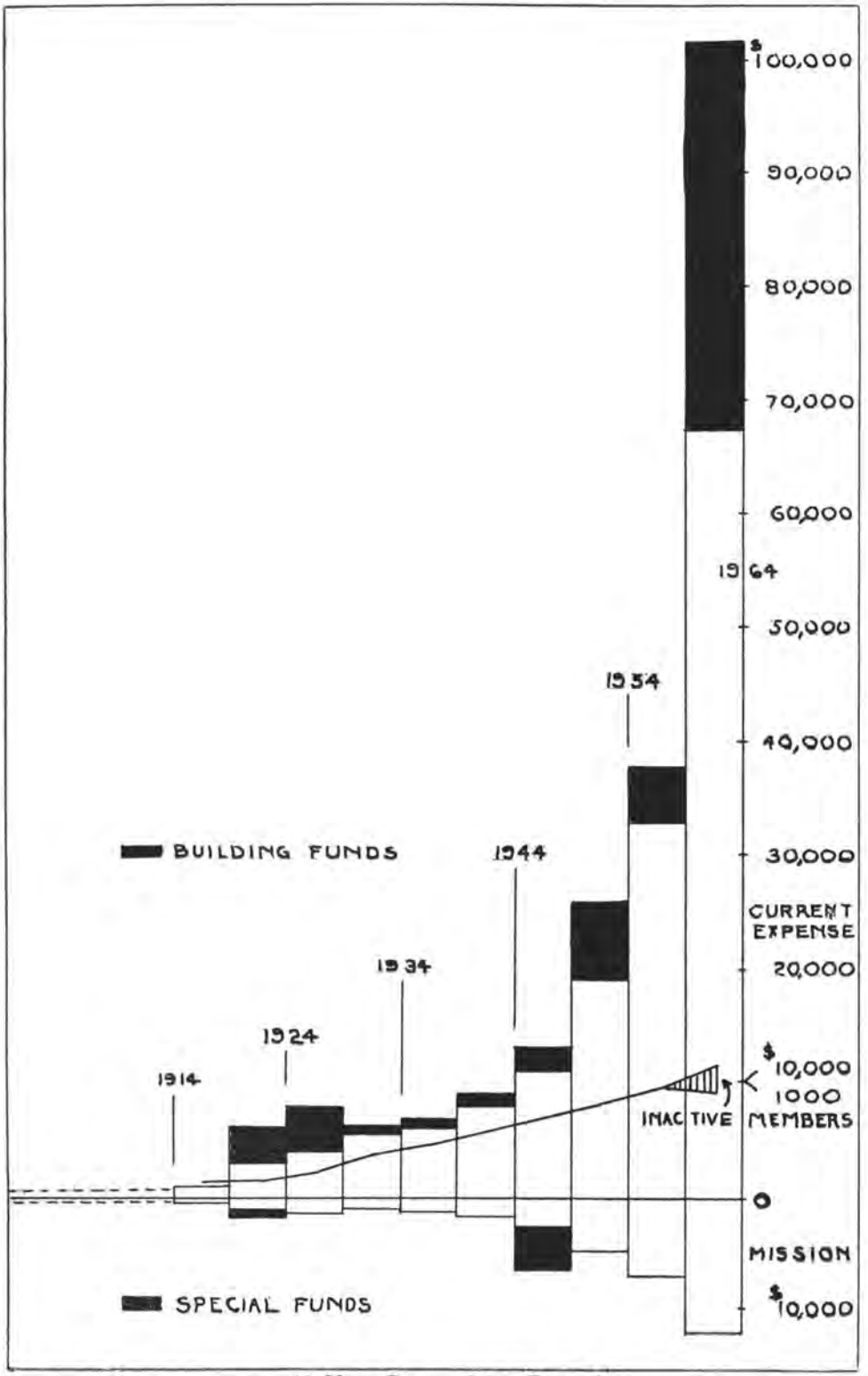
upon the giver is even more important than the effect upon the corporate work of the church." At least since the 1840's, this stewardship has been purely voluntary — coaxed, perhaps, but never coerced—"an act of Christian love which has been a singularly powerful influence in the growth of that love."

In the early days of Greece Baptist Church, its members had the simple things of country living, and they were shared. A little money, but more often a sack of potatoes, a barrow load of cabbage, a day's labor, a place at the dinner table for the pastor and his wife–and at the second table for his children. Money was not so much the essential means to things in those early days as it later came to be. Throughout the fifty years just preceding the first World War, the little country church called upon its some one hundred fifty members for little more than ten cents per member per week—about 1 per cent of the average pay of factory workers near the end of that period. By the close of the 1920's, the church's money stwardship averaged $33.00 per year per member, probably equivalent to $75.00 in 1963.

A researcher has said that "in the depression years, Greece Baptist demonstrated its mettle clearly. Not only were its important local ministrations supported more strongly than before, and benevolence commendably maintained, but building was courageously pushed ahead at greatly increased pace." $20,000.00 was contributed to building purposes 1930-1934, a part of the $57,000.00 for all purposes that the 400 members gave in those years.

In 1963 many members were looking "with frank astonishment" at the position they were in. The new building program of three-quarters of a million dollars was essentially complete and largely paid for. That required to make this true and to use these facilities in vigorous programs "brought to scores of families an appreciation of the personal significance of realistic Christian stewardship in a degree that only a few years before would have been thought impossible."

The first three years of the newest building endeavor, with expanded current expenses and benevolences, brought nearly $340,000 from the church's membership—"a distributed support, reaching over a broader base than was true in most such efforts. A sharing support, in most cases a diversion of income as it was received, and in a substantial percentage."


$100,000
90,000
80,000
70,000
60,000
1964
50,000
1954
40,000
BUILDING FUNDS
1944
30,000
CURRENT EXPENSE
1934
20,000
1924
1914
$10,000
1000 MEMBERS
INACTIVE
0
MISSION
SPECIAL FUNDS
$10,000

During 1813, the British fleet on Lake Ontario had been cruising off the mouth of the Genesee River, and in June of that year a small party had landed from the vessels and had seized some provisions from Charlotte. No resistance was made and everything was done quietly, but some fear was created lest the next visit of the enemy should be of a more formal character and include a devastating march into the interior. The commander of the forces in this part of the state was General Peter B. Porter, and by his direction a company of dragoons was raised and placed under the command of Isaac W. Stone as captain. Fifty men from the villages of Rochester and Brighton marched with Stone to Charlotte—to find there a company from the then town of Gates under the direction of Captain Frederick Rowe, 1779-1855. George A. Rowe, a member of the 108th Regiment of New York Volunteers, was killed at Fredericksburg in 1862, a Civil War battle. One of the sons born to Frederick and Philura Church Rowe was named Frederick A. He married Julia, the daughter of Mr. and Mrs. Ira Sperry. George was one of their sons.

Men from Greece Baptist Church have shouldered responsibilities in each war and the church's membership has attempted to supportingly service them. For example, in 1943, calendars were mailed to 70 men. On each day, certain men were saluted with a greeting as composed by some church member. During some of those summers, the Rev. Mr. Dean participated in the denomination's program at servicemen's centers.

When the facilities constructed in 1948 were dedicated, there was unveiled a parchment plaque bearing the names of the servicemen who were killed in World War II: Kermit T. Britton, Walter O. Britton, Harold R. Carlson, Kingsley T. Hollister, Edward G. Lynn, Robert E. Pledger.

In 1945, the charter for the U. N. Organization was signed, its most important functions being the keeping of peace in the world. In 1948, another organization dedicated to peaceful unity between the various Christian denominations was begun, namely the World Council of Churches. Heir to several earlier movements, the National Council of Churches of Christ in the United States of America was formed in 1950. The Northern (American) Baptist Convention became a constituent member of the World Council of Churches at its inception. Greece Baptist Church became a constituent member of the Federation of Churches of Rochester and Vicinity (Rochester Area Council of Churches) and a supporter of the New York State Council of Churches from their inception. In 1960, a Community and Ecumenical Relations Committee of the church's Diaconate was formed.

In the late 1940's, three churches in the town — Greece Baptist, Maiden Lane Methodist and Bethany Presbyterian—cooperated in several pre-Lenten services featuring adult choirs. In 1953, the town's Protestant Churches united to begin an annual three-hour Good Friday service. In 1958, the choirs of the churches began an annual Thanksgiving Service. In 1957, a Greece Protestant Pastor's Association was started.

In addition to responsibilities regarding denominational and interdenominational cooperation the Greece Baptist Community and Ecumenical Relations Committee was given education and action responsibilities regarding matters of social concern.

During the second half of the nineteenth century, a number of social reform movements got under way, drawing heavily upon the churches for support. Crusades for the abolition of slavery, women's rights, for world peace, for temperance—all drew upon a common reservoir of idealism and equalitarianism. Toward the end of that century, church members were generally sanctioning the socio-economic-political order in which they formed themselves. Walter Rauschenbusch's social gospel began to change this position.[18]

In the summer of 1963, various smaller and the larger, coordinating Central Committee of the World Council of Churches held meetings in Rochester. The meetings were all the more significant because of a Vatican Council on ecumenicity held during the preceding year. Among the statements issued by the World Council's Central Committee: "There is ground for hope that the new atmosphere will make possible the beginning of a genuine ecumenical dialogue between the Roman Catholic church and other churches, in which profound dogmatic differences can be faced in a spirit of love and humility."

In the year when the word "communism" was more used than the earlier used "nazism" and "fascism," and in a year when there was much talk of such as the exploration of space, nuclear warfare and nuclear fallout, the Central Committee adopted, virtually without argument, an endorsement of a limited nuclear test ban treaty that had been signed by 80 nations. The Committee saved its strongest words for a condemnation of racial and ethnic discrimination. Tense situations were pointed to in the Republic of South Africa and in the United States but it was said that such discriminations existed in other countries as well. This statement reiterated a World Council Assembly pronouncement of 1954 that "any form of segregation based on race, color or ethnic origin is contrary to the Gospel and is incompatible with the Chrstian doctrine of man and with the nature of the Church

of Christ." It was argued that wherever and whenever Christians deny this, by action or inaction, they "betray Christ and the fellowship which bears His name." [24]

Any scrapbook of the many celebrations at Greece Baptist Church would include this resume of an observance of the church's 110th anniversary: "Two hundred and thirty-eight members and friends sat down to supper in the assembly hall where an excellent meal was served under the direction of Mrs. G. B. Rickman....when all was in readiness the curtains of the stage were drawn to disclose a huge birthday cake, with 110 candles burning brightly upon it. Mrs. Lucien Rowe cut the first piece of cake. This was given to the oldest member there who was Mrs. Philo Parrish."

And, these entries: "When the Rev. Mr. Dean began his 21st year as the church's pastor, a birthday party was given him. Twenty peach-colored roses were given Mrs. Dean and a small dogwood tree was given to him, he not realizing until some time after the presentation that the leaves were made of money. Mr. Dean was soon to become Dr. Dean, because the committee on arrangements for the party set in motion that which resulted in his being awarded an honorary Doctor of Divinity degree. Another party was afforded Dr. and Mrs. Dean upon the completion of 35 years of service to the church and community. The latter included many years as state Grange chaplain, many years on the Board of Managers of the American Baptist Home Mission Society, and a term as president of the New York State Baptist Convention."

If the scrapbook were to end at the dawning of the year 1964, the last entries would have to do with events in the church's sesquicentennial "Year of Celebration": a banquet program on October 2, 1963 with Mrs Harper Sibley as guest speaker and exhibits on display; a service of worship on October 6, 1963 with Dr. William Walzer of the National Council of Churches as guest preacher. Other events being planned at the time: a hosting of the Association's annual meeting on January 26, 1964; services throughout the 1963-64 program year emphasizing "The Faith of Our Fathers," climaxing with a May 10, 1964 service featuring Dr. Dean as guest preacher; the publishing of a book —that which you are now reading— setting, hopefully, the history of the Greece Baptist Church within the context of general local and world histories; a dramatic presentation of the book's content on May 16, 1964 on the stage of the Olympia High School's auditorium.

At the dawning of the year 1964, the population of the town of Greece was 55,994 and its assessed valuation $92,658,943.00. 9117 pupils were in public schools with budgets totaling $7,654,000.00. 3943 pupils were in parochial schools with budgets totaling $4,950,000.00.

At the dawning of the year 1964, Greece Baptist Church had been joined by fifteen other Protestant Churches: the already-mentioned Parma-Greece Congregational (United) of 1819, Maiden Lane (Greece) Methodist of 1841, Bethany Presbyterian, 1910, Concord Lutheran, 1910, Hope Lutheran, 1929, Greece Free Methodist, 1944, Covenant Orthodox Presbyterian, 1947, Lakeview Community (Reformed), 1951, Church of Christ, 1954, Trinity Episcopal, 1955, Aldersgate Methodist, 1955, John Knox Presbyterian, 1956, Trinity Church of the Nazarene, 1956, West Side Baptist, an independent church, 1956, Messiah Lutheran, 1958. The already-mentioned Mother of Sorrows and St. John the Evangelist Roman Catholic Churches of 1829 and 1865 had been joined by the Star of the Sea Chapel, 1906, St. Charles Borromeo, 1925, Our Lady of Mercy, 1957, and St. Lawrence, 1959.

In 1918, parts of the then town of Greece were annexed into the city of Rochester, including Charlotte where many of the earlier churches were located and a major portion of the Eastman Company's Kodak Park works.

In 1864, delegates of the American Baptist Missionary Union gathered at Philadelphia to celebrate their Jubilee Year. In 1964, delegates of the American Baptist Convention and delegates of other Baptist Conventions will gather at Atlantic City to cele brate their Sesquicentennial Year. Earlier, a group of pastors and laity, Greece Baptist Church's Pastor Shotwell included, will have represented American Baptists at Burma Baptists' sesquicentennial celebration.

When did Greece Baptist Church begin? An even more important question has to do with whether or not Greece Baptist Church has a future. Mrs. Sibley said that the answer is an affirmative one if it will release to its members the same energy that was so vibrant in the life of Christ and if, as Jesus did in His time, the members will "break certain patterns of existing, particularly patterns regarding race and religion." Dr. Walzer said that the answer is an affirmative one if its members — the laity and those especially trained—will "open up their lives to the Holy Spirit and thus receive the power to witness to the revolutionary gospel of Jesus Christ in a revolutionary world."

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FOOTNOTES

1. Maring & Hudson: "A Baptist Manual of Polity and Practice." Judson Press, 1963, pp. 8-14.
2. W. F. Peck: "Landmarks of Monroe County, N. Y.," Boston History Company, 1895, pp. 72-73.
3. Winthrop S. Hudson: "The Great Tradition of the American Churches," Harper, 1953, pp. 84-93.
4. Philip Henry Lotz: "Orientation in Religious Education." Abingdon Press, MCML, p. 20.
5. Glenn Ewell: "Baptist Historical Education in New York State." The Colgate Rochester Divinity School Bulletin, Vol. X, No. 2, Rochester, N. Y., 1937.
6. Blake McKelvey: "Rochester, The Water-Power City." Harvard University Press, 1945, pp. 69, 148, 275, 286.
7. Arch Merrill: "Gaslights and Gingerbread." American Book-Stratford Press, Inc. 1959, pp. 126-132.
8. The Union and Advertiser, Monday, May 14, 1894, page 10.
9. W. F. Peck: "Landmarks of Monroe County, N. Y." Boston History Company, 1895, pp. 72-3.
10. Blake McKelvey: "Rochester, The Water-Power City," Harvard University Press, 1945, pp. 231-241.
11. Kenneth Scott Latourette: "A History of Christianity." Harper, 1963, p. 1419.
13. Robert G. Torbett, Editor: "Focal Points in the History of American Baptists," *Missions*, Vol. 161, No. 7, September, 1963, pp. 26-31.
13. Robert G. Torbett Editor: "Focal Points in The History of American Baptists." *Missions*, Vol. 161, No. 7, September, 1963, pp. 20-25.
14. Rochester Democrat and Chronicle, Sunday, September 1, 1963.

ABBREVIATIONS

b—born

BA—Bachelor of Arts

BD—Bachelor of Divinity

BS—Bachelor of Science

C—College

Ch—Church

d—died

DD—Doctor of Divinity

dir—director

ed—education

g—graduated

HTS—Hamilton Theological Seminary

ord—ordained

p—pastor

rel—religious

ret—retired

RTS—Rochester Theological Seminary

s—student

U—University

BERRY, Charles Howard—b Plattsburg, Mo., April 15, 1881; BA Findlay C 1912; MA 1913; s Auburn TS 1912-13; BD RTS 1916; ord at Greece Baptist Church June 11, 1914; p Greece 1913-14; assoc. p. Lake Ave. Ch, Rochester, N. Y.; p. First Ch., Iowa City, Ia. and First Ch. Jackson, Mich.; dir rel ed Mich. State Baptist Convention; p Central Ch, Kansas City, Garfield, Mo.; U.S. Indian Service. d September 20, 1946.

BRAKER, James—BA Haverford C, 1955; BD CRDS 1958; s U Heidelberg, Germany; p Potsdam, N. Y.

BRETSCHNEIDER, Albert —BA U Rochester 1912; BD RTS 1916; DD Sioux Falls C 1953; teacher at North American Seminary 25 years, President 1938-1944; asst. p. Greece 1952-53; ret Rochester, N. Y.

CLARK, Ezra W.—b Milton, N. Y. September 18, 1800; g HTS 1827; ord Greece Baptist Church June 4, 1827; p. Greece 1827—; p. McLean and Nunda, N. Y., Sidney and Republic, O.; d Tiffin, O., October 19, 1871.

COLE, Jordon David — BA Ottawa U 1937; grad s Penn State C; s Andover Newton Theological Seminary 1951-52; s CRDS 1939-40; s asst p Greece 1939; p Federated Ch. Franklin, Mass.; Federated Ch. Putney, Vt., Eagle Mills Methodist Ch, Troy, N. Y.

CURTIS, John Alasco — b Jefferson, Ia., January 4, 1870; BA Des Moines C 1895; MA, DD 1917; g RTS 1898; ord Langfit, Ia. September 8, 1894; p Langfit and Stuart, Ia.; p Greece 1895-98; missionary American Baptist Foreign Mission Society, Kanagiri, India 1898-1903; Donakonda, India, 1903-37; President Andhra Christian Council; author "The Descendants of Philo Curtis"; editor-in-chief "Baptist Missionary Review"; d August 10, 1962, Barre, Vt.

DEAN, Frederick Earl — b Glenwood, Ia., Jan. 12, 1891; BS DesMoines C 1915; BD RTS 1920; DD Sioux Falls C. 1938; ord Summerset, Ia., October 13, 1915; p Summerset and W. Union, Ia.; p Greece 1917-55; semi-retired p. W Henrietta, N. Y. and assoc p Hilton, N. Y.

EARL, John Arthur—b Bathville, Scotland May 6, 1866; BA DesMoines C 1892; DD 1903; g RTS 1895; ord Guthrie Center Baptist Ch. Ia. December 10, 1887; p Guthrie Center, Pilot Mound and Peoples, Ia.; p Greece 1892-95; p Waterloo, Ia., Chicago, Ill.; president Desmoines C for ten years; p First Ch St. Paul., Minn.; ed "The Baptist"; d St. Paul, Minn., May 4, 1929.

EARNSHAW, George Livingston, Jr.—BA Penn State C 1949; BD CRDS 1953; s asst p Greece 1949; asst p Huron, S. D.,; p. Penfield, N. Y.; asst p First Ch Evanston, Ill.

FISHER, James — b Northampton, Eng. June 20, 1880; BA Ottawa U 1914; BD RTS 1922; ord Greece Baptist Ch May 11, 1917; p Greece 1914-17; p Eastside Ch, Sharon Pa., Tabernacle Ch, Albany, N. Y., Wellington, Kansas, Mesa, Ariz., Cannon City, Colo.; Westside Ch, Youngstown, O.; d Ottawa, Kansas, September 9, 1960.

FITCH, Richard Arthur—BA U of Buffalo 1950; BD CRDS 1953; s asst p Greece 1950; asst p. First Ch, DesMoines, Ia.; asst p First Ch, St, Paul, Minn.

FREARS, Robert C. — BA McMaster U 1954; BD CRDS 1957; s asst p. Brick Church 1954-56, Lake Ave. 1956-57; asst p Greece 1957-60; asst p. Woodside Church, Flint, Mich. 1960-.....

GOODENOUGH, Edmund —b Rochester, Vt., May 1, 1802; g HTS 1829; ord Orwell Baptist Church, 1830; p. Orwell and New Haven, N. Y. and Attica, O.; invalid 22 years Bloomville, Ohio; d Bloomville, April 30, 1864.

HARDING, Charles Orlando —BA Colgate U 1931; BD CRDS 1934; DD Keuka C 1960; s asst p Greece 1934; p Oswego, N. Y. and Ch. of Master, Rochester, N Y.

HASLAM, Robert–BA Bucknell U; s CRDS 1957-60; s asst p Greece 1957-60; teacher State Colony, N. J.

HENDRICK, Alden Merton —b Greenfield, O., November 24, 1862; Bucknell U 1882-86; s RTS 1889; ord Towanda, Pa., October 3, 1889; p. Towanda and Tunkhannock, Pa., Valley Falls, N. Y., and First Ch, Zanesville, O.; p. Greece 1898-1913; ret 23 years Rochester, N. Y.; d Rochester 1936.

JOHNSON, George—b Congleton, Eng., January 19, 1824; BA Cornell U 1850; g RTS 1852; ord, N. Hector Baptist Ch September 15, 1852; p. N. Hector and Canton, N. Y.; p Greece 1856-69; p Marlboro and Lakewood, N. J.; d Lakewood June 8, 1896.

KAUFFMAN, Ralph Claude — BA Bethel C 1933; BD CRDS 1936; grad scholar CRDS 1936-37; fellow Yale U 1937-39; Ph.D Yale U 1940; s asst p Greece 1936; professor sociology and rel psychology Bethel C; professor U of Arizona.

KETCHAM, Robert Burns— BA Kalamazoo C 1952; BD CRDS 1955; asst p. Emanuel Ch, Ridgewood, N. J.; p Sand Lake Ch, Averill Park, N. Y; asst p Greece 1961-—.

KILLIAN, Charles E. — BS Syracuse U; s CRDS 1960-—; s asst p Greece 1960-—.

KING, Joseph Augustus—BA Denison U 1945; BD CRDS 1948; s asst p Greece 1948; p Moundsville, W. Va.; dir. rel ed Penn State Baptist Convention; p. First Ch, Greensburg, Ind.

OLCOTT, James B.—b East Haddam, Conn. April 25, 1809; s Hamilton College; ord about 1833; p. Georgetown and Waterloo, Ill., and Greece, N. Y.; agent for Baptist Publication Society and RTS; secretary Home Mission Society; d Feb. 21, 1890, Colden, N. Y.

PATTERSON, C. Venton—b Adams, N.Y. June 1, 1852; Colgate U 1871-74; g HTS 1879; MA Colgate U 1886; ord Almond, N. Y. December 22, 1874; p Greece 1883-85; founder and editor "Cosmopolitan Magazine"; editor "Pulpit of Today"; p New York, N. Y. d New York, N. Y. November 20, 1908.

PITTMAN, Albert Calhoun—BA U of Richmond 1951; BD CRDS 1954; s asst p Greece 1951-54; asst p First Ch. Dayton, O., p Underwood Ch, Wauwatosa, Wis.

ROSE, Henry Arnold—b Jersey, N. Y. December 31, 1825; BA U of Rochester 1852; g RTS 1854; ord Greece Baptist Ch October 1853; p. Greece 1853-56; p. Hornellsville, Wayne, Clifton, N. Y. and St. Johns, Owosso, Ovid, Palo, Big Rapids, Bloomingdale, Dowagiac, Bengal, Riley, Mich.; d Grand Rapids, Mich., January 5, 1910.

SAGE, Volney Allen — b Wheatland, N. Y. August 12, 1839; BA U of Rochester 1863; g RTS 1867; ord Clyde Baptist Ch August 29, 1867; p Clyde; p Greece 1869-74; p Cuba and Perry, N.Y., Hebron Ch, St. Paul, Minn., and Clifton Springs, N.Y.; ret 4 years New York, N.Y.; d New York, N. Y., September 15, 1921.

SHOTWELL, John Ralph—b Brookneal, Va., September 30, 1926; BA U of Richmond 1946; BD CRDS 1949; s asst p Greece 1946-49; p Union Ave. Ch, Paterson, N. J.; dir rel activities and professor of rel ed U of Richmond; p. Greece 1956-.....

SHOTWELL, Malcolm Green—BA U of Richmond 1954; BD CRDS 1957; s asst p Greece 1954-57; p Cuba, N. Y. and First Ch, Galesburg, Ill.

SMITH, Kenneth—BA Denison U; BD CRDS 1956; s asst p Greece 1956; Missionary American Baptist Home Mission Society, dir Christian Center, Milwaukee, Wis.

THOMSON, Stanley Bannerman— BA Boston U 1934; BD CRDS 1937; s asst p Greece 1937; p Clarence and Ilion, N.Y., Morningside Ch, Pittsfield, Mass.

WILKINS, Archibald Charles—b Darlington Co., S. C., March 4, 1845; BA U of Rochester 1874; g RTS 1877; DD Furman U 1899; s p Greece 1877; ord. Farmington, Ill., December 13, 1877; p. Farmington, Ill., Marshalltown, Ia., Beaufort, Batesburg, Abbeville, S. C.; d Westminster, S. C. July 15, 1918; Author "Essay on Biblical Doctrine of the Atonement."

WINN, William Edwin—BA U of Richmond 1949; BD CRDS 1954; asst p. Greece 1953-55; s U of Edinburgh, Scotland; Missionary American Baptist Foreign Mission Society, Professor Burma Baptist Divinity School, Insein, Burma.

WYATT, James— BA U of Richmond 1956; s CRDS 1956-57; s asst p Greece 1956; Coast Guard; s CRDS 1963-.....

Greece Baptist Church Membership
November 1963

FIFTY TO SIXTY-FIVE YEAR MEMBERS

ACKER, Mrs. Dana (Ethlyn) 1908
CLARKE, Mr. George J. 1900
CLARKE, Mrs. George J. (Olive) 1913
COLE, Miss Lois 1905
COLE, Mrs. A. Ben (Harriett) 1911
FISHER, Mrs. Harry (Julia) 1905
KISHLAR, Mr. George Lee....1908
MITCHELL, Mr. F. Merton 1914
MITCHELL, Mr. Howard.... 1914
PERRY, Mr. George..... 1910
PETERS, Mrs. E. H. (Julia) 1905
RICKMAN, Mr. W. Arthur.... 1914
SANDERS, Mrs. George E. (Aurelia) 1913
SCORSE, Mrs. Edward (Letta) 1908

TWENTY-FIVE TO FIFTY YEAR MEMBERS

ACKER, Mr. Dana
ADSIT, Mr. and Mrs. Sidney C. (Anne)
ARCHER, Mrs. Harold (Helen)
BAKER, Mrs. David (Elsie)
BOYD, Mrs. Carl (Elsie)
BRITTON, Mr. Roy A.
BROWN, Mr. Charles
BRYAN, Mr. and Mrs. Robert M. (May)
COLE, Mrs. Charles (Angelyn)
COLLYER, Mr. and Mrs. Howard (Marion)
COLOGGI, Mrs. Joseph A. (Ruth)
COX, Mr. and Mrs. Loren (Roberta)
CRAFT, Mrs. Harvey (Vida)
CROSBY, Mrs. William (Marguerite)
DAVIS, Mrs. Charles (Dora)
DEAN, Mr. Allan E.
DEAN, Mr. and Mrs. E. Paul (Dagmar)
DEAN, Mr. Frederick E.
DEAN, Mrs. G. A. (Mabel)
DOUGLAS, Mrs. Herbert (Claudia)
EASTON, Mr. William E.
EKWELL, Mrs. Lawrence (Alta)
EMERSON, Mr. Howard
FINLAYSON, Mr. Ray H.
FINLAYSON, Mr. - Mrs. Walter
FORD, Mrs. Clarence A. (Anna)
FORD, Mr. George E.
GALLIPEAU, Mrs. W. H. (Lola)
GATES, Mrs. L. I. (Harriett)
GLEASON, Mrs David (Joyce)
HALL, Mrs. Irving (Genevieve)
HART, Mr. Eugene L.
HERRMANN, Mr.-Mrs. Max F. (Myrtle)
HIETT, Miss Edna
HOLISTER, Mrs. A. H. (Helen)
IRONS, Mrs. Carl (Katherine)
JACOBUS, Mr. George
JACOBUS, Mr. and Mrs. John J. (Ruth)
JAMES, Mr. John B.
JAMES, Miss Florence
JANES, Mrs. Enos B., Sr. (Ruth)
JANES, Mr. Enos B., Jr.
JOHNSON, Mr Carl R.
KORT, Mr. and Mrs. Charles A. (Jennie)
KRAUSE, Mrs. William C. (Jane)
LANCTOT, Mrs. A. C. (Harriett)
LAWRENCE, Mr. - Mrs. George (Dorothy)
LAY, Mrs. E. F. (Marion)
LEE, Mr. - Mrs. Albert R. (Mabel)
LEROY, Mrs. Olin C. (Bess)
MITCHELL, Mrs. F. M. (Jessie)
MITCHELL, Mrs. Howard (Avis)
MORGAN, Mrs. John H. (Elma)
MORGAN, Miss Ruth
MUMBY, Mrs. Homer (Gertrude)
MURPHY, Mrs. George (Evelyn)
OLSEN, Mr. and Mrs. August (Ruth)
PARSONS, Mr. and Mrs. Ray T. (Alice)
PEARSON, Mr. Morley H.
PIERCE, Mr and Mrs. Arthur L. (Lois)
PIERCE, Mr. Laverne H.
PUNNETT, Mrs. R. F. (Maude)

RAS, Mrs Alfred (Edna)
RAS, Mrs. Earl (Isabella)
RICHARDS, Mrs. Alan
RICHARDSON, Mrs. Thomas B. (Dorothy)
RICKMAN, Mrs. W. Arthur (Agatha)
ROBBINS, Mrs. Dean (Emmaline)
ROCKCASTLE, Mr. Alan
ROCKCASTLE, Mr.-Mrs. Garth (Alta)
ROGERS, Mrs. Joseph E. (Viola)
SACKETT, Mrs. G. L. (Avildah)
SANDERS, Dr. George E.
SCORSE, Mr. and Mrs. Carl H. (Lottie)
SCORSE, Miss Cordelia
SHERWOOD, Mrs. Charles (Ellen)
SMITH, Mr. Walter J.
SORG, Mr. and Mrs. Frank (Margaret)
SORG, Mr. Milburn
SPIES, Mr. and Mrs. Henry C. (Mildred)
STAHLHUT, Mrs. William (Elizabeth)
STEELE, Mr. and Mrs. A. F. (Margaret)
SUNDT, Mrs. Elmer (Helen)
TOWLE, Mrs. R. W, Jr (Annette)
TUCKEY, Mrs. R. H. (Helen)
VANdeROSTYN, Mrs. Olive
VROOM, Mrs. Clifford (Jeanne)
WADSWORTH, Mrs. Fred
WEEKS, Miss Grace
WEILAND, Mrs. Walter (Gladys)
WEISS, Mr. and Mrs. William (Eleanor)
WHITTLESEY, Mr.- and Mrs. Lawrence (Caroline)
WINGATE, Mrs. and Mrs. George (Helen)
WOHLERS, Mr. and Mrs. Richard (Grace)
WRIGHT, Mrs. Paul H. (Ruth)

MEMBERS OF LESS THAN TWENTY-FIVE YEARS

AHRNS, Mr. and Mrs. Wilbur C. (Gay) Dan
AINSWORTH, Mr. and Mrs. H. W. (Yoto) John
ALLARDICE, Mr. and Mrs. David (Barbara)
ALLINGER, Mr. and Mrs. Reynolds (Marilyn)
APONTE, Mrs. Ernest (Anne)
ARCHER, Mr. Harold
Myron, Warren
ARNOLD, Mr. and Mrs. Clayton F. (Bernice) Clayton H., Linda
AUBEL, Mrs. William (June)
AULD, Mrs. Robert (Sheila)
BALLARD, Mr. and Mrs. Harold (Dorothy) Myra Jean,
BARTON, Mrs. Delbert (Frances) Jeffrey
BASTIAN, Mr. and Mrs. Edward (Marilyn)
BAXTER, Miss Nancy
BENJAMIN, Mr. and Mrs. Lowell (Molly)
BENNETT, Mrs. Floyd K. (Margaret)
BENSON, Carol, Gary
BERNDT, Mr. and Mrs. Arthur D. (Sally)
BESANCON, Mr. and Mrs. Albert P. (Catherine) David, James Judy
BIEDER, Mr. and Mrs. Walter (Zella)
BIEHLER, Mrs. Raymond M. (Margaret) Allen, Jean, Susan
BIMMLER, Mr. and Mrs. John (Hazel)
BITTNER, Mrs. George (Shirley
BOCK, Mr. - Mrs. Jerold (Shirley)
BODDY, Mr. - Mrs. James (Donna)
BOGER, Mr.and Mrs. Robert (Marilyn)
BOLDT, Mrs. Norman J. (Elma)

BOWEN, Mr. and Mrs. Edgar T. (Iris)
BOYD, Richard
BRIGGS, Mr. and Mrs. Roy (Lucille)
Cynthia, David
BROWN, Mr. Francis
BROWN, Mr. and Mrs. James R. (Helen) Alan, Penny
BROWNLEE, Mr. - Mrs. Burdette O. (Edith) John, Kenneth
BUCHANAN, Mrs. Leon R. (Diane)
BUCHIN, Mr. and Mrs. Howard G. (Molly) Carl
BUSBY, Mrs. Allen M., Jr. (Julie)
BYRNES, Mrs. John T. (Hope) James

CABLE, Dr. and Mrs. Sidney R. (Esther) David, Ritchard
CADY, Mrs. Walter C. (Kathy)
CARGES, Mrs. Joseph S. (Rosemary)
CARLSON, Mr. - Mrs. Lawrence (Mary)
CARTER, Mrs. Russell (Joan)
CASE, Mrs. Adrian (Lillian)
CASE, Mr. and Mrs. Joseph (Betty) Richard
CASE, Mr. Ronald
CHRISTIANSEN, Mr. and Mrs. Niels (Jean) Kurt
CLARKE, Mrs. Harmon B. (Clara)
COLE, Mr. Gerard E., Jr.
COLLYER, Mr. Gerald
COLLYER, Richard
CONNELLY, Mr. and Mrs. Wilbur S. (Eleanor) Brian, Craig
CONROW, Mr. Craig
COOK, Mr. and Richard H. (Marjorie) Bruce
COOK, Mrs. Richard W. (Marion)
COOPER, Mr. and Mrs. Harold J. (Ellen) Robert
COWAN, Mr. - Mrs. Carl (Mary)
COX, Mr. - Mrs. Elbie A. (Grace) Annette, John
COX, George, Rebecca, Richard
CRAFT, Mr and Mrs. Raymond G. (Mary)
CUNNINGHAM, Mr. and Mrs. Robert (Marion) Gene, Glenn

DAHILL, Mr. and Mrs. Gerald B., Jr. (Margaret)
DAVIS, Mr. and Mrs. Earle (Anna)
DEAN, Gloria, Mark
DEAN, Mrs. Frederick E. (Lorraine) Claire
DEAN, Mr. and Mrs. Wilburt (Catherine) Carole
DETSCH, Mr. and Mrs. Joseph L. (Bessie) Charlene, Norene
DETTMAN, Mr. and Mrs. Ralph A. (Dora) Perry, Ralph, Robin
DEWHURST, Mrs. Louis (Virginia)
DIETSCHLER, Mr. and Mrs. Donald (Shirley)
DOBBERTIN, Mr. and Mrs. H. R. (Vera) Roberta
DOBLES, Mr. and Mrs. Robert W. (Jane)
DOWNS, Mr. and Mrs. Kenneth (Regina)
DOYLE, Mr. and Mrs. Kenneth J. (Jane)
DRUMMEY, Mrs. Edward A. (Leona) Deborah
DRYSDALE, Mr. and Mrs. James (Emma) Keith
DURNBERG, Jane

EASTON, Mrs. William E. (Wendy)
EATON, Mr. and Mrs. Lyn
EDMONDS, Mrs. Guernsey (Jeann)
EKWELL, Mr. Lawrence E. Thomas
ELLIOTT, Mr. Clarence A.
EMERSON, Mr. - Mrs. Calvin W. (Diana) Desiree
EMERSON, John
EVANS, Mrs. Robert M. (Suzanne)
EVANS, Mr. W. Eugene Donna, John

FALS, Mr. Donald
FERN, Mrs. Russell (Edna)

FIEGE, Mr. and Mrs. George (Eleanor)
FILES, Mr. and Mrs. Durward L. (Marion) Louis
FILES, Mr. and Mrs. Harold V. (Josephine)
FISKE, Mr. and Mrs. Gordon L. (Anita) Jeffrey
FORD, Mrs. George E. (Betty) Duane, Marilyn
FOX, Mr. and Mrs. Grady B., Jr. (Irene) Harold
FRAIM, Mr. and Mrs. Raymond A. (Polly) Judie, Larry
FRANCIS, Mr. and Mrs. George C. (Florence) Gail, Karen, Ronald
FRARY, Mrs. Warren E. (Wave)
FRASER, Mr. and Mrs. Robert W. (Vera)
FREDERICKS, Mr. - Mrs. Raymond (Etta)
FRITZ, Mr. and Mrs. Eugene (Vivian)
FURMAN, Mr. and Mrs. Donald H. (Mildred) David

GAY, Mr. and Mrs. Fred G., Jr. (Shirley) Sheridan
GILLETTE, Mr. and Mrs. Frank P. (Gladys) Charlyne, John, Martin
GILMORE, Mrs. Jerold J. (Patricia)
GIRILL, Mrs. and Mrs. Robert B. (Dorothy) Jay
GLEASON, Mr. David David, Gary
GOLTRY, Mr. and Mrs. Francis E. (Ruth)
GOODELL, Mr. and Mrs. William R. (Beverly)
GOODNO, Mrs. Glenn (Grace)
GORDON, Mr. and Mrs. N. Irwin (Marjorie) Donald
GRAY, Mr. Kenneth H. Alan, Howard, Marilyn, Robert
GROTH, Mr. Donald
GROTH, Mr. and Mrs. Edward H. (Emily) Michael, Timothy
GROTH, Mr. and Mrs. Walter H. (Gladys)

HAEFELE, Mrs. Richard (Marianne)
HALL, Mr. Irving W., Harry
HALL, Mr. and Mrs. Newton B. (Bernice) Constance, Geraldine
HALTER, Mr. and Mrs. John E. (Kaye) Kim
HAMILTON, Mr. and Mrs. A. F. (Marion) Linda, Robert, William
HANSELL, Mr. and Mrs. John R. (Bonnie)
HARPER, Mr. George H.
HARPER, Mr. and Mrs. Ronald
HART, Mrs. Eugene L. (Genevieve) Anne, William
HASLAM, Mr. and Mrs. Robert E.
HEILIGMAN, Mrs. David (Barrie)
HEINEMAN, Mrs. William (Elizabeth)
HENRY, Mr. and Mrs. C. P. (Nelda) Marshall, Phillip
HERRENKOHL, Mr. - Mrs. Karl
HERRICK, Mr. and Mrs. Roy J. (Thelma)
HESBON, Mrs. Eugene F. (Adelyn)
HEUER, Mrs. Lillian B.
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HOAK, Mrs. Ronald A. (Donna)
HODGE, Mr. and Mrs. Thomas, Jr. (Eleanor) Susan
HODGSON, Mrs. Beverly
HOECKER, Mrs. Henry (Ella) Betty, Linda
HOEVENAAR, Mr. and Mrs. Warner J. (Violet) David, Paul
HOLLAND, Mr. - Mrs. F. Harold (Ruth) Richard, Sandra
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HOPKINS, Mr. and Mrs. Kenneth (Jan)
HOUGHTALING, Mr. and Mrs. Charles F. (Helen)
HOVEY, Mr. and Mrs. Earl (Anna) Larry, Peggy, Richard
HOVEY, Mr and Mrs. Howard (Karen)

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HOWARD, Mr and Mrs. Richard E. (Arlene)
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IRONS, Mr. Carl

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KRON, Mr. and Mrs. James Henry (Wendy)
KRON, Mr. Philip C.
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KURZ, Mr. and Mrs. Vernon D. (Nancy)

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MILLER, Miss Suzann
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WILSON, Miss Anna
WINGATE, Peter
WOCHNA, Mrs. William (Ruth)
WORHACZ, Mr. and Mrs. Daniel (Dorothy) Daniel, Linda
WRIGHT, Miss Isabel
WRIGHT, Mr. Paul H.

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YONCKHEERE, Mrs Charles E. (Elaine)

ZIMBRICH, Mr. and Mrs. Fred D. (Pearl) Carol, Forrest

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